

The Bible of Bibles

By

FRANK L. RILEY, M.D.

WHAT a few sectarian writers have done in this modern day for History, for Literature, for Philosophy, has at last been done for Religion by the author of this book, Dr. Frank L. Riley. Indeed, it has been done perfectly, because the exact passages from the original sources are given. ~ ~ ~ ~ This epoch making Book is filled with the essences of wisdom of all the ages, and represents the consecrated labor of Dr. Riley extending over a period of twenty-five years. He has traced back the golden thread of Truth in sacred writings for more than 11,000 years! The result is that he has linked up passages from the various Bibles with all that is good, true, and beautiful, in the Jewish and Christian Scriptures, and in complete agreement therewith. ~ ~ The Bible of Bibles is absolutely non-sectarian, and of equal help and interest to Protestant, Roman Catholic, Buddhist, Mohammedan, Philosopher, or Metaphysician.



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LOS ANGELES



THE BIBLE OF BIBLES

The Bible of Bibles

A Source Book of Religions

DEMONSTRATING
THE UNITY OF THE SACRED BOOKS
OF THE WORLD

COMPILED BY
FRANK L. RILEY, M.D.



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To
My Mother
whose life has been a constant inspiration
to me.

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CHAPTER I

G O D

1. Eternally Unconditioned and Undivided.
2. Changeless, Immutable.
3. Beyond What is Known and Manifested.
4. Unsearchable, Incomprehensible.
5. Neither Seen nor Heard.
6. Perfect, Self-described.
7. Beginningless and Endless.
8. Without Form and Devoid of Passions.
9. One.
10. The First and the Last.

11. Nothing Excluded, Nothing Added.
12. Omnipotent.
13. Omnipresent.
14. Omniscient.
15. Father.
16. Mother.
17. Trinity, Holy Spirit.
18. Seed of all Things.
19. Existence Itself.
20. Universal Essence.
21. Substance.
22. Primal Substance.
23. Breath of Breath.
24. Spirit.
25. Fire.
26. Creator.
27. Generator.
28. Threaded on God like Pearls on a String.
29. Universe Spread in God's Vast Form.
30. Supreme Treasure-House.
31. An Ocean into which all Things Flow.
32. Universal Soul.
33. Supreme Soul.
34. Lord of Heaven.
35. Mind is of God's very Essence.
36. Creative Mind.
37. One Mind.
38. All-conserving Mind.
39. Mind of Mind.
40. Life of Life.
41. Light.
42. Truth.
43. Love.
44. Good.
45. Good Law.
46. Perfect Law of Liberty.
47. Royal Law.
48. Law of the Spirit of Life.
49. Law of Love.

50. Originating and All-comprehending Principle.
 51. Holy Principle.
 52. Eternal, Permanent Principle.
 53. No Variableness.
 54. Eternal.
 55. Immortal.
 56. Infinite.
 57. From which every Transformation Arises.
 58. Miscellaneous.
-

CHAPTER II

THE BENEFICENCE OF GOD

1. Nothing Imperfect from God.
2. Upholds and Enfolds all Things.
3. World Stands on Truth.
4. Rules with great Thought.
5. Rules by Law.
6. Bestows Love.
7. Loves Those Who Keep His Commandments.
8. Sowed Love's Bond.
9. Bestowed Mystery of Bringing forth Love.
10. Knows Those who Love Him.
11. Gives Rest.
12. Gracious, Merciful.
13. Our Best Friend.
14. Protects.
15. On Side of Good Man.
16. Perfumes.
17. Opens our Understanding.
18. Does not Sow Fear.
19. Guides.
20. Rock, Shield, Refuge.
21. Full Source of Glory and Healing.
22. Created Health and Pleasure.
23. Rewards those that Serve Him.
24. Hears and Answers Prayer.
25. A Meditation on the Providence of God.

CHAPTER III

CREATION

1. Original Model in Mind, Archetypal Form.
 2. Energiseth in Things.
 3. They United in Love.
 4. Begat by Power of His Will.
 5. Thinking Manifest.
 6. Waves of Thought, Sound, Speech.
 7. Word of God (Logos).
 8. Father's Mind Forth-bubbled.
 9. Universe Sprung from Supreme Soul.
 10. God created Heavens in all Truth.
 11. Creation Perfect.
 12. Creation Deathless.
 13. God has Universe for His Form.
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CHAPTER IV

THE ORIGIN AND CONSTITUTION OF MAN

1. God Created Man by Heat of His Meditation.
2. Of His Own Will, Word of Truth.
3. Breath of Almighty.
4. In God's Image.
5. Male and Female.
6. Well Done in Truth.
7. Microcosm (Whole World in one Idea).
8. A Spark.
9. Individual Soul.
10. God gives Us of His Spirit, and we Dwell in Him.
11. Soul in the Soul.
12. Mind in the Soul.
13. Immortal.
14. Has Dominion.
15. Beyond Disease, Free.
16. The Fall.
17. Fall through Ignorance, Sleep.
18. Fall through Selfish Love.
19. Mortal Man.

20. Man's Dual Nature.
 21. Know Thyself.
 22. Put off the Old Man.
 23. Realize that Human Will is Deadly Weapon.
 24. Cast down Imaginations.
 25. Be not Double Minded, Do not Serve two Masters.
Be of One Mind.
 26. A Balanced Mind.
 27. Be Still.
 28. Realize that you are a Son of God.
 29. Listen to Inner Impulse.
 30. Then the Without is as the Within.
 31. The two shall be One.
 32. Neither Male nor Female.
-

CHAPTER V

THE PROBLEM OF EVIL

1. The Origin of Evil is Ignorance.
Man, the Creator and Supporter of Evil.
2. Evil is Ignorance.—An Inability to Comprehend.
3. Evil is Darkness.
4. A Lie.
5. Relative.
6. No Darkness in God.
7. God cannot See Evil.
8. God Did not Create Evil.
9. God Has Nothing to do with It.
10. God Abominates It.
11. God Hates It.
12. God Curses It.
13. Man Should Hate Evil.
14. Evil Attracts Evil and Destroys Itself.
15. We Fall into our own Pit.
16. Evil Perishes because Unreal—A Delusion.
17. Wisdom Destroys Ignorance.
18. Malice, Falsehood, Sorrow, Death, and all Evil
Destroyed.

19. Evil (Devil) Made Giddy, Confounded.
 20. Evil Trembles and Bows before Good Man.
 21. And is Finally Destroyed.
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CHAPTER VI

THE WORLD, MATTER, THE UNREAL

1. Matter Separate from God.
 2. Death not Made by God.
 3. Matter, Things of Earth—Form, Not a Cause. Conditioned, Mundane.
 4. Matter, Things of Earth—Copies of the True.
 5. Matter, Things of Earth—Change, are Transitory, Not Eternal, hence Unreal.
 6. Matter, Things of Earth—A Dream.
 7. Matter, Things of Earth—An Illusion (Delusion).
 8. Matter, Things of Earth—Inverted Concept.
 9. Matter, Things of Earth—Modes of Relativity.
 10. The World is a Wilderness.
 11. The Flesh, The Material, The Unreal—
Profiteth Nothing.
Is as Grass.
Cannot Inherit Heaven.
 12. Sense has to do with Matter.
 13. Knowledge of World Skin Deep.
 14. Pride of Learning.
 15. Riches and Love of Money.
 16. World will Pass as a Shadow.
 17. We must Know that all is of One Reality.
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CHAPTER VII

THE WORKS OF THE FLESH

1. Ignorance, Blindness, Lack of Comprehension.
2. Vain imagination and Delusion.
3. Fear.
4. Anxiety.
5. Doubt.

6. Selfishness.
7. Desire.
8. Lust.
9. Sensualism.
10. Eating Meat.
11. Drinking to Excess.
12. Love of Pleasure.
13. Covetousness.
14. Idolatry.
15. Pride.
16. Anger.
17. An Eye for an Eye.
18. Wordy Arrows.
19. Slander.
20. Lying.
21. False Oaths.
22. Judging, Condemning.
23. Hypocrisy.
24. Ingratitude.
25. Friendship with Evil.
26. Works of the Flesh.
27. Set of Vices, The Ten Fetters.
28. Grief, Idleness, Denying God.
29. Hell, and Fire of Sin and Suffering.
30. Illness born of Error.
31. Wicked Fall.
32. Success and How to Lose It.
33. Sorrow killeth Beauty.
34. Sin Kills, Disease Abnormal.
35. The Last Mite.

THE KINGDOM OF HEAVEN

CHAPTER VIII

1. Become a Little Child and Enter the Kingdom.
WHERE IS HEAVEN?
2. Not of this World.
3. Heaven within You.
Soul Builds a Habitation.
Lotus-like Chamber.

Real Workman (The Soul) Hidden in his Workshop.

4. Heaven Here (At Hand).

HEAVEN DEFINED

5. Heaven a State of Consciousness.
All Science is Incorporeal.
Thoughts are Things.
Thoughts Make the Man.
Good Thought Paradise.
6. Hidden Treasure.
7. Mysteries of the Kingdom.
8. A Field.
9. Mustard Seed.
10. Leaven.
11. Pearl of Great Price.
12. Power.
13. Peace and Joy in the Holy Ghost.
14. Heavenly Music, No Fear, Decay, Hunger or Thirst.
15. Sacrifice. Cast Bad Away.
16. Compassion, Forgiveness.
17. Talents to be Used.
18. Watchfulness.
19. Purity.
20. Seek First the Kingdom, then all other Things will be Added.
21. Many Called, Few Chosen.
22. Barren Land.
23. Milk of the Word.
24. Preach Gospel to every Creature.

CHAPTER IX

THE FRUITS OF THE SPIRIT

1. Love God.
2. Love One Another.
3. Love Your Enemies.
4. Love—Miscellaneous.
5. Fearlessness.
6. Purity.
7. Holiness.

8. Sacrifice.
9. Unselfishness.
10. Alms.
11. Sympathy.
12. Judge Aright.
13. Good Thoughts.
14. Humility, Meekness, Harmlessness.
15. Hope.
16. Faith.
17. Wisdom.
18. Control Tongue.
19. Temperance.
20. Forgiveness.
21. Compassion.
22. Forbearance.
23. Good Works.
24. The Golden Rule.
25. Thankfulness.
26. Holy Companionship.
27. Strength, Courage.
28. Steadfastness.
29. Watchfulness.
30. Serve God in Truth.
31. Peacefulness.
32. Cast Burden on the Lord.
33. Contentment.
34. Make the Best of Things.
35. Bow to God Alone.
36. Résumé.

MISCELLANEOUS SELECTIONS

*The reward or compensation received by those who bear
The Fruits of the Spirit.*

37. Virtuous Offspring.
38. Nothing Impossible of Attainment.
39. Happiness.
40. Peace.
41. Good will Meet You.
42. Freedom from Pain and Care.
43. Guarded from Every Ill.

44. Mount up on the Light.
45. Live Forever, Glorious Kingdom, Paradise, Holy City.
46. Crown of Righteousness.

CHAPTER X

THE STRAIGHT AND NARROW WAY

FOOTSTEPS ON THE PATH

1. Unto us a Child is Born, who is *The Way, The Truth and the Life*.
2. Shepherd of the Sheep.
3. Lamp.
4. Door.
5. Propitiator.
6. Redeemer.
7. Resurrection and the Life.
8. Mirror.
9. Summary.
10. God's Image hath been Sketched.
Observe it with thy Heart's Eyes.
That Image shall become thy Guide.
11. It Draws and holds Fast.
Until we become like Christ.
12. Since Christ is in Us.
13. Love is the Foundation and Principle of the Way.
14. Lay hold of Beginning, and turn back to the Old Path.
15. Which is Solemn, Smooth, Wide-extended, Level,
Easy, Ancient and Penetrated by God.
The Path of Pure Simplicity.

16—

THE NEW BIRTH

- a—Born of Incorruptible Seed.
- b—Of Water and of the Spirit.
- c—We Realize that we are Sons of God.
- d—This is a Renewal of Life.
- e—Being Born from out thy Radiant Self.
- f—Or Re-born in Mind.
- g—This means eventual Death to the Lower Animal Self.

h—THE WAY OF BIRTH IN GOD.

Withdraw into Thyself.

Throw out of Work the Body's Senses.

Purge from Thyself the Things of Matter.

17. Repentance.
18. Sin Forsaken.
19. Baptism. (Purification.)
20. Regeneration.
21. Communion.
22. Suffering.
23. Sacrifice, Crucifixion.
24. At-One-Ment.
25. Salvation, Redemption.
26. Death Overcome.
27. Resurrection.
28. Ascension.
29. He who has truly grasped the Good and the True can
Never Slip Back.
30. The Initiate is alone on this Straight and Narrow Path,
working out his own Salvation—no, not alone, for
God is always with Him.
31. The end is Everlasting Joy and Gladness, for Sorrow
and Sighing take wings and Disappear.

CHAPTER XI

PRAYER AND HEALING

INTRODUCTION

1. Thought is the Mother—the basis of Prayer.
Both Calamity and Happiness come as Men call them.
Without Thought there could be no Action.
We Reap the Fruit of our Thoughts and Actions.

PRELIMINARY ESSENTIALS

2. Polish mental Mirror.
3. Sweep out Evil Suggestions.
4. Fasting.
5. Pure Heart.
6. Good Deeds.

7. Love a Muzzle of Evil Suggestions.
8. Love is Reflected in Love.
9. Love Casts its own Light.
10. Wisdom Light.
11. Fearlessness.
12. Rise above worldly Sorrow and Happiness.
13. Put on Armour of God—without, within.
Robe of Righteousness.
14. Meditation.
15. Mental Control, Concentration.
16. Single Mind, God's Will be Done.
17. Enter Closet, Shut the Door.
18. Silence.
19. Occult Powers not True End.

PRAYER DEFINED

20. A Longing (Desire) for Illumination.
21. Ascension.
22. Faith.
23. Spiritual Discernment.
24. Understanding.
25. Knowing the Truth.
26. Vision of the Beautiful.
27. Setting our Lyre in Tune, within, with the Musician.
28. See Thyself in God.
Let Him Speak.
See what He Sees.
29. Turning Mind Inward without Strain.
30. Rest in Spirit.
31. Know Thyself by Thyself.
32. God's Words in thy Mouth.
33. Pray without Ceasing.

GOD ANSWERS PRAYER

34. God Hears and Answers Prayer.
Prayer of Upright God's Delight.
35. Why Prayer is not Answered.
36. Healing.

37. Daily Renewal of Youth, Long Life.
 38. Why we are not Long-lived.
 39. Protection from Accidents, Disease and every Ill.
 40. Overcome Fate.
 41. Nothing Impossible.
 42. The Righteous, like Christ Jesus, Heal Sick.
Virtuous Man like a Healing Herb.
 43. Examples of Prayer.
 44. To them that love God, all Things work together for
Good.
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CHAPTER XII

PEACE. BROTHERHOOD. HEAVEN ON EARTH

1. War Condemned.
2. Peace.
3. Universal Brotherhood.
4. Heaven on Earth.
5. New Earth (Re-birth of Cosmos.)

FOREWORD

IT may be of interest to the reader to learn something of the history of this compilation of Sacred Writings known as the "Bible of Bibles," the concentrated essence of the Bibles of the world, extracted during nineteen years of study from the Sacred Books dating back, according to some authorities, 13,000 years. This stupendous undertaking unfolded from simple beginnings as though some higher guiding power was directing the work. Indeed, it only could be under inspirational guidance that this composite Bible would have evolved to completion, for it began in simple marginal notations while I was reading the different Scriptures of the world.

When coming to a passage which corresponded with a passage in the Christian Bible, it was indexed in the margin of the Bible being read and linked up with the passage in the Christian Bible. This was done with all the sixty Bibles during a period of nineteen years.

The passage from the Corpus-Hermeticum, for example, was then copied, and also the corresponding excerpts from our Christian Bible; these were then pinned together. This process was continued until all the sixty Bibles had been exhausted. It then remained for them to be assembled. First they were divided into piles. The result was twelve huge piles of excerpts clipped together. No less than six hundred and ninety-three passages from the Christian Bible alone, each one a pearl, was part of this collection. To my amazement, I found that though I had not aimed to do so, excerpts had been selected from fifty-one out of the sixty-six books comprising the Holy Bible, from Genesis to Revelation, proving that our Bible is a composite collection of books containing the essence of many other Bibles.

It then remained for the twelve piles to be segregated,

or subdivided, under specific subject classification. When the first pile had been assembled, to my utter amazement, there before me were the sixty-seven attributes of God! An unbiased study of the Sacred Books of the world reveals the fact that the concept of God among the ancients is in astounding agreement with the Christian idea of the Great First Cause.

The second chapter when assembled gave a complete analysis of the beneficence of God. The ancients affirm with us that nothing imperfect comes from God—that He is our rock, our shield and our refuge, and that He never sows fear in the consciousness of mortals.

The third chapter revealed all the steps and technique of "Creation" from an esoteric standpoint. God's form is the vast universe. Suffering mortals should take comfort in the thought that they are literally *in* God.

"The Origin and Constitution of Man" resolved itself into the fourth chapter. It expounds the wonders of man's nature, making clear that he comprised the whole world in one idea (the microcosm). A spark from the infinite, universal fire, man is an individual soul in the Universal soul.

The chapter on "Evil" solved its origin—the problem of problems. All the texts coincide with the idea that evil is a negation and that God abhors a mental vacuum.

The chapter entitled "The World-Matter — The Unreal" threw a flood of light on why matter is technically unreal. Matter is described as form; it is not a cause, neither is it connected with cause.

Chapter seven, called "The Works of the Flesh," pointed out clearly that as we become wiser and more spiritually minded we put away childish things—indulgence in false appetites and the like, finally learning that evil's only power is to destroy itself.

The intricate problem of the within of things, or the Fourth Dimension, was solved in the chapter entitled "The Kingdom of Heaven." This kingdom is shown to be rich in hidden treasure, with many mysteries which are not revealed to the worldly wise.

"The Fruits of the Spirit" enumerated the virtues and showed the rewards attending the followers of the "straight and narrow way."

When chapter ten was assembled one discovered all the footsteps on "The Path" from sense to soul; in other words, it solved the great problem of the evolution of the soul.

Probably the greatest chapter in the book is the one entitled "Prayer and Healing." All the Bibles state emphatically that God answers prayer and that spiritual healing is an assured fact in nature.

The climactic chapter is named "Peace—Brotherhood—Heaven on Earth." This assures us that there is a good time coming when war will be abolished, and pain will be unknown.

Containing as it does the Wisdom of the Ages, this Bible provides or constitutes a basis for Universal Brotherhood; a League of Religions; a League of Nations; the Abolition of War; a right understanding of God, Creation, Evolution, Man; the Origin of Evil; Prayer; Spiritual Healing; and the Fundamental Principles of Life.

It is anticipated that a book of this character will make a universal appeal, since it is of equal interest to the Methodist, the Roman Catholic, the Mason, the philosopher, the metaphysician and the devotees of all the great religions.

A complete index which gives the student the key thoughts on every page will be found indispensable in the study of the book.

Fortunately, it requires no abstruse scholarship to understand the "Bible of Bibles." The book can be understood by every sincere seeker for Truth. Both the learned and unlearned can gain inspiration and help from its pages.

Priceless pearls of Wisdom, some of the deepest mysteries of time and eternity are revealed in its pages. The student can study this Bible for a life time, and not exhaust its treasures, embodying as it does a complete philosophy of life.

It is hoped that the arrangement of the chapters will appeal to the student of philosophy, comparative religion, and psychology.

Some of the Sacred Books from which quotations have been taken are priceless, the Corpus-Hermeticum and Mahabharata for example.

What sectarian writers have done in this modern day for history, for literature, for philosophy, has at last been done for religion. The wisdom of the centuries is concentrated in one book.

In presenting the Second Edition of the Bible of Bibles to all lovers of Truth throughout the world, the compiler wishes to thank all those who assisted in making the First Edition a success, even greater than he dreamed would be possible. In the dawn of the New Age, when everything is in a state of transition, particularly religious beliefs, the world needs a religious and philosophical foundation upon which to construct the *Religion of the Future*. The Bible of Bibles supplies this foundation; not for Christian unity alone, since every religion in the world will find the basic principles of their particular faith in the Bible of Bibles.

The reader will notice that there is a variation in the spelling of certain words. This is due to the fact that the translations have been made at different periods and by scholars residing in various countries. The spelling adopted by the different scholars and publishers has been followed in this work.

May each copy of this Second Edition bring peace and liberation to every one who peruses its pages, is the prayer of the compiler.

FRANK L. RILEY, M.D.,

May 15, 1929.

INTRODUCTION

A SYMPATHETIC, unbiased, study of the Sacred Books of the world will soon reveal the momentous fact that Truth, like a golden thread, runs through each and every one of them, binding all into one grand chain. In *The Mahabharata* we read:—"There is nothing higher than truth." The same treatise also informs us that, "Truth is immutable, eternal and unchangeable." Man's ideas concerning Truth may change as the ages roll by, but Truth itself cannot change, since God is Truth. If we draw a sharp line of demarcation between man's dogmatic, ignorant assertions concerning God, man, the universe, and the plan of salvation, and the eternal fact underlying the dogma, ecclesiasticism, ritual, and priestcraft—the accretion of the ages—we can then agree with Count Tolstoy when he writes:—"There may be a diversity of religious doctrines, but there is only one religion." The various religions remind one of a string of beads, each a different colour; externally no two beads are alike, nevertheless the same thread unites them all.

The following from the *Masnavi I Ma'Navi* makes it quite clear that in one sense there can be but one religion:—

"In the adorations and benedictions of righteous men
The praises of all the prophets are kneaded together.
All their praises are mingled into one stream,
All the vessels are emptied into one ewer.

"Because He that is praised is, in fact, only One,
In this respect all religions are only one religion.
Because all praises are directed towards God's light,
Their various forms and figures are borrowed from it.
Men never address praises but to One deemed worthy,
They err only through mistaken opinions of Him."

The reader may wonder why this golden thread of Truth

runs through all the Sacred Books of the world; and some may be inclined to deny the veracity of this assertion. One writer puts this question:—"Is any revelation to be despised? Can one revelation of God contradict another?" Surely, no revelation is to be despised. The Truth is more lucidly expressed in some of the Sacred Books than in others. There are many reasons for this variation. Many of the MSS., which have escaped the ravages of time, are mere fragments; and in many cases only copies of the originals. When translating a work from one language into another tongue, great difficulty is experienced by the translator. It is not, by any means, an easy matter to convey an author's meaning; especially when the passage is involved, and the real or inner meaning veiled or made obscure by means of symbols, numbers, allegories, and parables.

Then again the wisdom of the ages for hundreds, and perhaps for thousands of years, was conveyed from generation to generation by means of oral tradition. The wonder is not that there are mistakes and variations in the different Scriptures, but rather that there is such a marvelous agreement on most of the fundamentals.

The Zend-Avesta is a literary wreck; and, again, but one ritual has as yet been discovered to throw light on The Mysteries of Mithra. The inspiring teaching of the Gnostics must be studied from fragments—mere "echoes" of the grandeur and glory of the past. The Egyptian Book of the Dead is bristling with problems; and even in the case of our Holy Bible stupendous difficulties have been encountered by the scholars, and many problems still remain unsolved.

In spite of all the obstacles in the student's pathway, the golden thread is clearly discernable by all who have eyes to see. Many investigators are blinded by prejudice, which discounts their efforts, and frequently spells failure.

The following from the prologue to a work entitled, *The Dark Night of the Soul*, explains why all religions are one in essence:—

"The constant and simultaneous succession and recurrence of certain distinct yet similar phenomena, taking place in all centuries and in all races, might lead us to the conclu-

sion (in the lack of other positive knowledge) that behind all Form, Dogma, Ritual and Ceremonial, there is hidden a profound and mysterious meaning which constitutes the Root Religion whence, as from a spring or fountain head, all others had their rise; and this Root Religion cannot have been other than the close and intimate Communication of man with the Universal Soul—the Body Soul—the Suchness, the Becoming, the Divinity,—give it what name you will; so that, so far from having gradually evolved into intellectual light through a scale of beings inferior to him, as the evolutionist maintains, he would rather seem to have begun as the inhabitant of a higher sphere, to boast a celestial genealogy. And that such has been the case and that for long afterwards he kept up his connection with this higher sphere is so deeply, profoundly, graven on the root traditions of all ancient religions and on the annals of ages lost in the triple darkness of antiquity; and what is more important, on the soul herself, that it is mad presumption to assert otherwise.”

The ancient Theosophists, Alexandrian Philosophers, or Philaletheians (“lovers of truth”) were deep students of the various religions and philosophies of the world; and they were well aware of the fact, which we are reasserting to-day—that the golden thread of Truth runs through all Scripture.

¹“The name Theosophy,” the modern Theosophists claim, “dates from the third century of our era, and began with Ammonius Saccas and his disciples, who started the Eclectic Theosophical system, and were also called Analogeticists. . . . They were also denominated Neoplatonists. Though Theosophy, . . . is generally attributed to the third century, yet, if Diogenes Laërtius is to be accredited, its origin is much earlier, as he attributed the system to an Egyptian priest, Pot-Amun, who lived in the early days of the Ptolemaic dynasty.”

Plotinus was the “St. John” of Ammonius Saccas; and Porphyry, in turn, was the illustrious follower of Plotinus. We thus see that the comparative study of the different religions goes back to an early date; and the assertion that all the great religions are one in essence is supported by men with a world-wide reputation.

¹The Key to Theosophy, pp. 1, 2.

The Sacred Books must be rightly interpreted to be fully appreciated. In the Bible we read:

¹"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

In the study of the Scriptures, the student must sift the chaff from the golden grain, which is in reality the Bread of Life. Truth is food for the hungry soul; and the world to-day is hungry for the Truth. Fortunately, Truth, like gold, can be distinguished from the dross of error, ecclesiasticism and all the accretion of the ages. Truth when struck has the true ring. The student can distinguish the gold from the dross when he possesses the key. In other words, there is an allegorical or spiritual interpretation of the Scriptures. The immediate disciples of Jesus were acquainted with the greater or inner mysteries of the kingdom of heaven. Jesus taught the multitude on many occasions by means of parables.

St. Paul, in his Epistle to the Galatians, gives a beautiful interpretation of one of the allegories in the Old Testament. The following is worthy of careful study, for the apostle boldly states that the story of Abraham and his two sons is an allegory:

²"Tell me, ye that desire to be under the law, do ye not hear the law?

"For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

"But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

"*Which things are an allegory*: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

"For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

"But Jerusalem which is above is free, which is the mother of us all.

¹II Timothy II:15.

²Galatians IV:21-31.

"For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

"Now we, brethren, as Isaac was, are the children of promise.

"But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

"Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free-woman.

"So then, brethren, we are not children of the bondwoman, but of the free."

The key, to which we have referred, will not only unlock the Holy Bible of the Christians, but all the Sacred Books of the world. This statement may seem incredible, but it is founded on evidence which is incontrovertible. The Alexandrian philosophers, or Philaletheians, were in possession of this key. These philosophers made a practice ¹"of interpreting all sacred legends and narratives, myths and mysteries, by a rule or principle of analogy and correspondence, so that events which were related as having occurred in the external world were regarded as expressing operations and experiences of the human soul."

In the excerpts which we have chosen for this work care has been taken to avoid, as far as possible, all obscure passages. The student who is desirous of making a study of the Sacred Books, many of which are full of obscure phrases, myths and allegories, should first make a careful study of symbolism, especially that branch of the subject which relates to the interpretation of ancient myths and allegories.

An intellectual grasp of the Scriptures is not sufficient, since spiritual discernment, or intuition, is also essential to a right understanding of God's Word. The Bibles were written by mystics, and a spiritual interpretation is therefore

¹The Key to Theosophy, p. 2.

most necessary to a right comprehension of these mystical writings.

To know the Truth is important, but to live it is vital. The following from The Laws of Manu confirms this statement: ¹"(Even forgetful) students of the (sacred) books are more distinguished than the ignorant, those who remember them surpass the (forgetful) students, those who possess a knowledge (of the meaning) are more distinguished than those who (only) remember (the words), men who follow (the teaching of the texts) surpass those who (merely) know (their meaning)."

Through all the ages, form, ceremony, ecclesiasticism, and dogma have been the sworn enemies of the brotherhood of religions. Religious differences are man-made; whereas, the unity of the Scriptures and the brotherhood of religions are ordained by God.

Kwang-Tze informs us that:

²"When Righteousness was lost, Ceremonies appeared. Ceremonies are but (the unsubstantial) flowers of the Tâo, and the commencement of disorder."

The following statement from The Mahabharata is food for reflection:

³"He that knoweth the *true* meaning of the Vedas, understandeth their true use. Such a man is affrighted at the Vedic ritual like a man at sight of a forest conflagration."

This Truth which runs through all religions, when rightly interpreted and incorporated into the daily life, heals the sick as well as the sinner, and is a protection against accidents, and every ill to which flesh is heir. The writer contends that there is universal authority for spiritual healing; and a careful study of the passages contained in this work will convince every thoughtful reader of the truth of this contention. God's Word is, undoubtedly, the healing and unifying Truth.

Love is a medicine to the sin-sick soul, and a healing balm to the diseased body. ⁴"Medicine," says Socrates, is

¹The Laws of Manu, p. 507.

²The Texts of Tâoism, part II, p. 59.

³Vana Parva, Vol. II, p. 615.

⁴The Dialogues of Plato. Charmides, Vol. I, pp. 13 and 24.

"the science of health." In the same Dialogue we read that you should not "attempt to cure the body without the soul; and this," he said, "is the reason why the cure of many diseases is unknown to the physicians of Hellas, because they are ignorant of the whole, which ought to be studied also; for the part can never be well unless the whole is well." For all good and evil, whether in the body or in human nature, originates, as he declared, in the soul, and overflows from thence."

The cure of many diseases is also unknown to the modern physicians of Europe and America for the same reason that is given in our quotation. The real or predisposing cause of a disease must be removed before the patient can be cured. The teaching and practice of Jesus was in accord with this statement. The Sacred Books assert that God heals sickness as well as sin. To cure a sin-sick soul is real and scientific healing. If medicine is "the science of health," and if man cannot be healthy with a diseased soul, then the practice of medicine, where physical remedies only are employed, is not a scientific practice. Materialism is doomed. Matter has its place in the economy of things, but it is an effect, not a cause. To deny material phenomena is foolish; but to go to the other extreme and declare that there is nothing beyond this material plane is equally unwise. It is also very shortsighted to affirm that spiritual forces are not available on this mundane sphere, since there is an abundance of proof to the contrary.

Oh, that this healing and unifying Truth might inspire and transform the members of the Christian churches; the result would be almost miraculous! The unity of all the Christian denominations would then be realized. It is hopeless to work for the grand brotherhood of all the religions of the world, without first demonstrating that Christian unity is both possible and practicable. For years past, the more advanced and liberal members of the Christian churches have been working for unity, brotherly love and peace.

Paul M. Strayer, in his book, "The Reconstruction of the Church," states that "we must reclothe the spiritual message in new garments to make it fit the needs of the

modern world. Human differences must not be exaggerated and fostered by denominational differences, for only by the Church aiming steadily at the brotherhood of man as taught by Jesus Christ can it regain its lost power and persuasiveness."

The president of the Wesleyan Reform Union of England, in addressing the Union at their conference held in Sheffield in 1910 said:

"To enable the Church to meet its future obligations there must be large-minded tolerant changes, and old distinctions and conditions must give place."

The Rev. Percy Dearmer of London England makes the following suggestion:

"When a religious movement arises outside the Church ought we not first of all, long before we begin to criticise or to attack that movement, to say to ourselves: 'What side of the truth, what aspect of this deep, broad, Catholic Faith which we profess, have we been forgetting that this should arise?'"

The following from The Outlook is refreshing:

"If a minister finds himself differing on important points from the Church in which he is an ordained preacher, it is his duty neither to withdraw nor to be silent. It is his duty, with real, not assumed respect for the opinions which he no longer entertains and for those who entertain them, to preach the truth as he sees it, and to leave those who differ with him to determine whether the difference is so great that they are no longer willing that he should remain a recognized teacher in their fellowship. This was the method of Wesley, of Luther, of Paul, of Jesus Christ."

If these suggestions were followed, the real, living and healing Truth would again be preached in the Churches, and the result would be such a revival, the like of which the Christian world has not seen for centuries. The great fact that divine Love heals the sick, as well as the sinner, must be proclaimed from the pulpit of every Christian Church. It is not enough that this Truth should be taught and demonstrated in the Christian Science and New Thought Churches.

Let the Christian world awake to its duty and privilege in this age.

The step to be taken after the Christian Churches have been unified is the formation of a *Brotherhood of Religions*. The modern orthodox Christian religion has certain things to learn from the more ancient faiths, and vice versa. What the world needs is not the formation of new sects, but the harmonious unification of the creeds already in existence. When this has been accomplished the world may then be ready for a Universal Religion. Those noble souls who have vision can at least pray for the dawn of that glad day, and follow up their prayers with noble heroic deeds. It takes courage and self-control to walk calmly on while being maligned and misunderstood by our acquaintances, and sometimes by our relations and dearest friends: but nothing truly great is accomplished without sacrifice.

Prof. Max Müller has well said that "The true religion of the future will be the fulfillment of all the religions of the past. . . . All religions, so far as I know them, had the same purpose; all were links in a chain which connects heaven and earth; and which is held, and always was held, by one and the same hand. All here on earth tends toward right and truth, and perfection; nothing here on earth can ever be quite right, quite true, quite perfect, not even Christianity—or what is now called Christianity—so long as it excludes all other religions, instead of loving and embracing what is good in each."

The watchwords of the new age, about to be ushered in, are Love, Unity, Brotherhood and Peace. In spite of the fact that many of the nations are, or recently have been, in the throes of war, despite the manifestation of anger, hatred, malice and revenge, those who can penetrate the mist distinctly discern the dawn of a new era. The darkest hour is just before the dawn. We should then, defying the evidence of the senses, be confirmed optimists, and know that Good will prevail, since God is Good.

All lovers of the Truth are anxious for the coming of the kingdom of heaven on earth. One way in which we can hasten the coming of that glad day is to look for the beauti-

ful and good in all religions. It has been said that "Love never loses sight of loveliness." If we truly love our brother we should see the beauty in him and his religion. Religious animosity has darkened the pages of history for thousands of years. Religious prejudices are deeply seated, but those with spiritual vision perceive that prejudice is born of ignorance, which the light of Truth destroys. What a grand day it will be when all Christians are sufficiently Christ-like to discern the Truth in all religions. The student of history is fully aware of the fact that the cause of many wars has been religious animosity. To regard all men as children of God, and not as heathen, would go far toward abolishing war. It would bring us one step nearer the kingdom of heaven on earth.

Let all take to heart the beautiful words from The Mahabharata:

"The conclusion of the learned is that that religion which consists in not injuring any creature is worthy of the approbation of the righteous. Abstinence from injury, truthfulness of speech, justice, compassion, self-restraint, . . . the practice of these is the best of all religions."

And in the words of the late Mr. Kruger of South Africa:

"Examine the past, take from it all that is beautiful and on it create the future."

May the following prophecy from The Koran be speedily fulfilled:

"And thou shalt see every nation KNEELING: to its own book shall every nation be summoned."

Let each nation study carefully and prayerfully its own Sacred Books, and may divine Love reveal the Truth therein contained.

The writer's object in compiling this work is to prove that the healing and unifying Truth has been revealed to all mankind through all the ages. The unity of all the Scriptures of the world is an assured fact; and there are good grounds for the formation of a grand *BROTHERHOOD of RELIGIONS*.

Six hundred and ninety-three passages have been taken

from The Old and The New Testaments of the Holy Bible; and it will be observed that these excerpts agree in almost every particular with the seven hundred and ninety-five passages from the other Sacred Books. A short account is given of each of these Books, which may aid the student who desires to further investigate the subject.

A LIST OF THE SACRED BOOKS

TÂOISM

1. The Tào Teh King.
2. The Writings of Kwang-Tze.
3. The Thâi-Shang Tractate of Actions and their Retributions.
4. Khing Kang King, or The Classic of Purity.
5. Yin Fu King, or Classic of the Harmony of the Seen and the Unseen.
6. Yü Shû King, or The Classic of the Pivot of Jade.
7. Zâh Yung King, or Classic of the Directory for the Day.
8. The Stone Tablet in the Temple of Lao-Tze.

THE UPANISHADS

1. The Kéna or Talavâka Upanishad of the Sama Véda.
2. The Śwétâśwatara Upanishad.
3. The Brihad Aranyaka Upanishad.
4. The Chhândogya Upanishad.
5. The Taittiriya Upanishad.
6. The Aitareya Upanishad of the Rig Véda.
7. The Mundaka Upanishad of the Atharva Véda.
8. The Katha Upanishad.
9. The Vajasane Ya Sanhita Upanishad.

THE MAHABHARATA (including The Bhagavad-Gîtâ)

1. The Udyoga Parva.
2. The Cânti Parva.
3. The Acwamedha Parva.
4. The Stree Parva.
5. The Vana Parva.
6. The Anucasana Parva.
7. The Drona Parva.

A COMPENDIUM OF THE RAJA YOGA PHILOSOPHY

1. Aprozhanubhuti, or Direct Cognition of the Unity of Jiva and Brahma.
2. Atmanatma Viveka, or Discrimination of Spirit and Not Spirit.
3. The Atma Bodha.
4. The Vedânt Sâra.
5. Crest Jewel of Wisdom.

 THE JIVANMUKTI-VIVEKA, OR THE PATH TO LIBERATION
IN THIS LIFE

 THE YOGA-SUTRA OF PATANJALI

 THE LAWS OF MANU

 OUTLINES OF MAHÂYÂNA BUDDHISM
HYMNS OF MAHÂYÂNA FAITH

Açvaghosha's Discourse on The Awakening of Faith in the Mahâyâna.

 BUDDHISM IN TRANSLATIONS

1. The Jâtaka.
2. The Kevaddha-Sutta of the Dīgha-Nikāya.
3. The Milindapañha.
4. The Visuddhi-Magga.
5. The Samyutta-Nikāya.
6. The Culla-Vagga.
7. The Dhammapada.
8. The Udana.
9. The Maha-Vagga.

 THE DHAMMA-SANGANI

 ABHIDHAMMATTHA-SANGAHA

 THE ZEND-AVESTA

Aspects of Religious Belief and Practice in Babylonia and Assyria.

THE BOOK OF THE DEAD

THRICE-GREATEST HERMES
THE CORPUS HERMETICUM.

THE HOLY BIBLE

FRAGMENTS OF A FAITH FORGOTTEN

1. *The Askew Codex.*
 - a. The Pistis Sophia.
 - b. Extracts from the Books of the Saviour.
 2. *The Codex Brucianus.*
 - a. The Untitled MS. ("Superior MS.")
 - b. Book of the Great Logos.
 3. The Akhrūm Codex.
 4. The Acts of Thomas.
 5. Some Forgotten Sayings.
-

ECHOES FROM THE GNOSIS

1. The Hymn of Jesus.
 2. A Mithriac Ritual.
 3. The Gnostic Crucifixion.
 4. The Chaldæan Oracles.
-

THE TALMUD

THE APOCRYPHA AND PSEUDEPIGRAPHA OF THE OLD
TESTAMENT IN ENGLISH

1. The Book of Sirach.
2. The Wisdom of Solomon.
3. The Book of Baruch.
4. The Prayer of Manasses.
5. The Book of Jubilees.
6. The Testament of the Twelve Patriarchs.
7. The Sibylline Oracles.
8. The Assumption of Moses.

9. The Book of the Secrets of Enoch.
10. II Baruch.
11. IV Ezra.
12. The Psalms of Solomon.
13. Pirkē Aboth, or The Sayings of the Fathers.
14. The Story of Aḥikar.
15. Fragments of a Zadokite Work.

COPTIC APOCRYPHA

1. The Book of the Resurrection of Jesus Christ.
2. The Repose of St. John the Evangelist and Apostle.
3. The Instructions of Apa Pachomius the Archimandrite.

THE KORAN

THE MASNAVI I MA'NAVI

THE KASHF AL-MAHJÚB.

A SHORT ACCOUNT OF THE SACRED BOOKS

THE TÂO TEH KING

As late as 1879 Lâo-Tze was supposed to be the founder of Tâoism; but it has now been discovered that Tâoism existed long before Lâo-Tze was born. Like other religions, its origin is lost in the mists of obscurity which enshroud the dim distant past. Lâo-Tze is said to have been born during the reign of king Ting of the Kân dynasty, 604 B.C.

Confucius was born B.C. 551. Thus Lâo-Tze was fifty-three years older than Confucius. It is stated that the two men met on several occasions at least. Confucius spoke of Lâo-Tze as "The Old Philosopher," when he was addressing his disciples. Lâo-Tze was a metaphysician, whereas Confucius was "more of a moralist."

The celebrated Chinese historian, Sze-mâ Khien, informs us that the metaphysician ¹"had been a curator of the

¹The Texts of Tâoism, part I, pp. 4, 5.

Royal Library of Kân, and that, mourning over the decadence of the dynasty, he wished to withdraw from the world, and proceeded to the pass or defile of Hsien-ku, leading from China to the west. There he was recognised by the warder of the pass, Yin Hsi . . . himself a well-known Tâoist, who insisted on his leaving him a writing before he went into seclusion. Lâu-Tze then wrote his views on 'The Tâo and its Characteristics,' in two parts or sections, containing more than 5000 characters, gave the manuscript to the warden, and went his way." Mr. Legge found a note in a Student's Manual, referring to the above incident. "The warden, it is said, set before Lâu-Tze a dish of tea; and this was the origin of the custom of tea-drinking between host and guest."

The date of Lâu-Tze's death is not recorded.

"The Tâo and its Characteristics" is now universally known as *The Tâo Teh King*. ¹"All the editions of the book are divided into two parts, the former called Tâo, and the latter Teh, meaning the Qualities or Characteristics of the Tâo, but this distinction of subjects is by no means uniformly adhered to."

The Chinese word "Tâo" is most difficult to translate. The late Archdeacon Hardwick informs us that:

²"The indefinite expression Tâo was adopted to denominate an abstract cause, or the initial principle of life and order, to which worshippers were able to assign the attribute of immateriality, eternity, immensity, invisibility."

Mr. Legge writes: ³"But Mr. Giles seems to agree with me that the old Tâoists had no idea of a personal God, when they wrote of Thien or Heaven. On his sixty-eighth page, near the beginning of Book VI, we meet with the following sentence, having every appearance of being translated from the Chinese text: 'God is a principle which exists by virtue of its own intrinsicity, and operates without self-manifestation.' By an inadvertence he has introduced his own definition of 'God' as if it were Kwang-Tze's; and though I can find no characters in the text of which I can suppose that he

¹The Texts of Tâoism, part I, p. 8.

²The Texts of Tâoism, part I, p. 13.

³The Texts of Tâoism, part I, p. 18.

intends it to be the translation, it is valuable as helping us to understand the meaning to be attached to the Great Name in this volume."

The emperor King (156-143 B.C.) commanded that Lâu-Tze's work be called a King. An edict was issued by him that the Book be committed to memory and recited, not only at court, but also throughout the length and breadth of the land.

Mr. Legge writes:

¹"I do not know of any other book of so ancient a date as the Tâu Teh King, of which the authenticity of the origin and genuineness of the text can claim to be so well substantiated."

THE SACRED BOOKS OF THE EAST

Translated

By Various Oriental Scholars
and edited by

F. MAX MÜLLER

Vol. XXXIX.

THE SACRED BOOKS OF CHINA

THE TEXTS OF TÂOISM

Translated by

JAMES LEGGE

Part I.

THE TÂO TEH KING

OXFORD

At the Clarendon Press

1891

THE WRITINGS OF KWANG-TZE

The most celebrated of Lâu-Tze's followers was, without doubt, Kwang-Tze. He was born in the same part of China as Lâu-Tze, being a native of Khi-yuan, a city in the territory of Măng in the kingdom of Liang, or Wei.

¹The Texts of Tâuism, part I, p. 9.

¹"He lived during the reigns of the kings Hui of Lang, Hsüan of Khi, and Wei of Khû. We cannot be wrong therefore in assigning his period to the latter half of the third, and earlier part of the fourth century B.C."

Kwang-Tze's Books were greatly appreciated by all the devotees of Tâoism. They consist of thirty-three Books, and are divided into three Parts. There are seven Books in the first Part, fifteen in the second, and eleven in the third. The name of the first Part is Nêi, or "the inner," and "may be understood as equivalent to esoteric or More Important." The second Part is called Wâi, or "the Outer," which "is understood in the sense of supplementary or subsidiary." The third Part is named Tâ, or "the Miscellaneous."

The name of Kwang-Tze's birthplace was changed in 742 A.D. to Nan-hwa, "but only for a time." By an imperial order he was called "The True Man of Nan-hwa;" and the writings of Kwang-Tze "have long been current under the name of Nan Hwa Kan King." Mr. Legge informs us that ²"To be 'a True Man' is the highest Tâoistic achievement of a man, and our author thus canonised communicates his glory to his book." Kwang-Tze spurned all worldly riches, honour and power. On one occasion he said:—³"I had rather amuse and enjoy myself in the midst of a filthy ditch than be subject to the rules and restrictions in the court of a sovereign."

It is significant that in both the writings of Lâo and Kwang no mention is made of temples, priests or rituals. Neither did these great men recommend celibacy.

The words of Kwang-Tze, as he was about to die, give us an insight into his nature, and reveal the simplicity and true greatness of the man—the purity of his soul.

⁴"His disciples signified their wish to give him a grand burial. 'I shall have heaven and earth,' he said, 'for my coffin and its shell; the sun and moon for my two round symbols of jade; the stars and constellations for my pearls

¹The Texts of Tâoism, Part I, p. 36.

²The Texts of Tâoism, Part I, p. 12.

³The Texts of Tâoism, Part I, p. 38.

⁴The Texts of Tâoism, Part I, p. 38.

and jewels;—will not the provisions for my interment be complete? What would you add to them?"

THE SACRED BOOKS OF THE EAST, Vols. XXXIX-XL.

The Texts of Tâoism, Parts I and II.

The Writings of Kwang-Tze.

THE THÂI-SHANG TRACTATE OF ACTIONS AND THEIR RETRIBUTIONS

This work is also known as the Kan Ying Phien, and is a specimen of the Texts of Tâoism. It differs in style both from the Tâo Teh King and the Writings of Kwang-Tze. This treatise may have been written during the Sing dynasty in the eleventh century. The author of this work is not known.

—THE TEXTS OF TÂOISM, Part II.

KLING KANG KING

OR

"THE CLASSIC OF PURITY"

This brochure is included in the "Collection of the Most Important Treatises of the Tâoist Fathers;" and Dr. Faber refers to it as one of the "mystical canons" of Tâoism. The treatise ¹"is attributed to Ko Yüan (or Hsüan), a Tâoist of the Wû dynasty (A.D. 222-277)."

—THE TEXTS OF TÂOISM, Part II.

YIN FÛ KING

OR

"CLASSIC OF THE HARMONY OF THE SEEN
AND THE UNSEEN"

²"In the Khien-lung Catalogue of the Imperial Library . . . this Book occupies the first place among all Tâoist works. . . . It is said that the preface of an old copy assigns the composition of the work to Hwang-Tî (in the 27th century B.C.)"

¹The Texts of Tâoism, Part II, p. 248.

²The Texts of Tâoism, Part II, p. 255.

This statement may not be authentic, as it would thus place the date of its composition long before the Tão Teh King.

"The Clue to the Unseen," is Mr. Balfour's translation of the title.

—THE TEXTS OF TÂOISM, Part II.

YÜ SHÜ KING

OR

"THE CLASSIC OF THE PIVOT OF JADE"

In the ritual services this treatise, according to Mr. Wylie, is frequently used. Lî Hsi-yüch informs us that the object of the work is "to teach men to discipline and refine their spirit."

The full title of the treatise is, "The True Classic of the Pivot of Jade, delivered by the Heaven-Honoured One, Who produces Universal Transformation by the Sound of His Thunder."

The Tãoists tell us that this Classic is very old, but Mr. Legge gives the date as A.D. 1280-1367—"about the time of the Yüan dynasty."

—THE TEXTS OF TÂOISM, Part II.

ZĀH YUNG KING

OR

"CLASSIC OF THE DIRECTORY FOR A DAY"

Mr. Legge informs the reader that neither the author nor the date of this brief Tãoist treatise are known.

—THE TEXTS OF TÂOISM, Part II.

THE STONE TABLET IN THE TEMPLE OF LĀO-TZE

By HSIEH TĀO-HĀNG OF THE SUI DYNASTY

When the temple of Lāo-Tze at the king's birth-place was repaired, Hsieh was ordered to supply a composition for the "commemorative tablet" to be placed in the sacred edifice. The date of Hsieh's composition is said to be 586—"the sixth year of Sui's rule over all beneath the sky."

—THE TEXTS OF TÂOISM, Part II.

THE TWELVE PRINCIPAL UPANISHADS

All the Sacred Books of the East should be read with an open and sympathetic mind. Prejudice is blind; and preconceived ideas are detrimental to human progress. The Upanishads contain a sublime philosophy, and are worthy of careful study on the part of the student of comparative religions.

The meaning of Vêda is knowledge; and The Upanishads "are aptly called the Vêdânta, the end of the Vêda, that which is reserved for those who have freed themselves from the useless bonds of formal religion."

The Sanskrit language, in which The Upanishads were originally written, is very ancient, and is sometimes referred to as ¹"the eldest daughter of the old mother-tongue. Indeed, so far as direct documentary evidence goes, it may rather be said to be the only surviving daughter; for none of the other six principal members of the family have left any literary monuments." Sanskrit was the literary language of India. The word was probably employed by the native scholars ²"to distinguish the literary language of the educated classes from the uncultivated popular dialects. . . . The Sanskrit language, with its old and modern descendants, represents the easternmost branch of the great Indo-Germanic, or Aryan stock of speech."

The sacred Brâhmanical canon is divided into four parts as follows:—

1. The Rig-veda.
2. The Sâma-veda.
3. The Yajur-veda.
4. The Atharva-veda.

The four Vedas ³"have attached to them certain theological prose works, called Brâhmana, which though subordinate in authority to the Mantras or Samhitas, (Vedas) are like them held to be divinely revealed and to form part of the canon. . . . More or less closely connected with the Brâhmanas (and in a few exceptional cases with Sam-

¹⁻²Encyclopædia Britannica, Vol. XXI, p. 269.

³Encyclopædia Britannica, Vol. XXI, pp. 273-4.

hitas) are two classes of treatises, called Âranyaka and Upanishad. The Âranyaka, i.e., works 'relating to the forest,' being intended to be read by those who have retired from the world. The Upanishads on the other hand, are of a purely speculative nature, and must be looked upon as the first attempts at a systematic treatment of metaphysical questions."

There are about one hundred and seventy Upanishads, some of which are considered to be quite modern. The twelve most important are those from which our quotations are taken.

The student should bear in mind that in ancient times the sacred texts "were handed down orally in the Brâhmanical schools, (so) it was (therefore) inevitable that local differences of reading should spring up, which in course of time gave rise to a number of independent versions, more or less differing from one another." This being true it is necessary that one should make due allowance for discrepancies, and even for mistakes and vague statements.

THE TWELVE PRINCIPAL UPANISHADS

(English Translation)

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THE MAHABHARATA

The Mahabharata, i.e., "The great (poem or feud) of the Bharatas."

This celebrated Hindu epic poem was originally written in Sanskrit. Like the Greeks, the Hindus possess two great national epics, the Râmâyana and the Mahabharata. The latter is "nearly eight times the bulk of the Iliad and Odyssey combined."

The English translation, from which our citations have

¹Encyclopædia Britannica, Vol. XXI, pp. 273-4.

been taken, consists of ten volumes. There are about one hundred thousand couplets in the poem. One portion, the Bhagavad-gîtâ ("song of the holy one") has become well known, both in Europe and America.

The original Mahabharata is supposed to have been revised once, and perhaps a number of times. Scholars are divided in their opinion as to when the original was written.

¹"The earliest direct information regarding the existence of epic poetry in India is contained in a passage of Dion Chrysostom (c 80 A.D.) . . . Whence Dion derived his information is not known; but as many leading names of the Mahabharata and even the name of the poem itself are already mentioned in Pânini's grammatical rules, it is not only certain that the Bharata legend must have been current in his time (?C. 400 B.C.), but most probable that it existed already in poetic form, as undoubtedly it did at the time of Patanjali, the author of the 'great commentary' on Pânini (C. 150 B.C.). The great epic is also mentioned, both as Bhârata and Mahâbhârata, in the Grihya-sutra of Âsvalâyana, whom Lassen supposes to have lived about 350 B.C. . . ."

THE MAHABHARATA
OF
KRISHNA-DWAIPAYANA VYASA

Translated into English Prose.
Published and Distributed gratis
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PROTAP CHUNDRA ROY

CALCUTTA

BHARATA PRESS

No. 367, Upper Chitpore Road

1883

A COMPENDIUM OF THE RAJA YOGA
PHILOSOPHY

This book contains the translations of seven celebrated treatises on the *Raja Yoga Philosophy*, from five of which we have taken extracts.

¹Encyclopædia Britannica, Vol. XXI, pp. 281-2.

The title of the first treatise from which we have quoted is:

APROKSHANUBHUTI, OR DIRECT COGNITION
OF THE
UNITY OF JIVA AND BRAHMA
BY
SHRIMAT SHANKARACHARYA

II—

SHRIMAT SHANKARACHARYA'S
ATMANATMA VIVEKA
OR

DISCRIMINATION OF SPIRIT AND NOT SPIRIT

The work was translated from the original Sanskrit by
Mohinee M. Chatterjee F.T.S.

This little treatise is a celebrated synopsis of the Vedanta
philosophy.

III—

THE ATMA BODHA
OF
SHRIMAT SHANKARACHARYA
TRANSLATED FROM THE SANSKRIT
BY
B. P. NARASIMMAH F.T.S.

V—

VEDÁNT SÁRA
OF
SADÁNANDA SWÁMI
TRANSLATED BY MR. W. WARD

This work is "a resumé of the Vedanta Philosophy."
The first paragraph of the treatise reads, in part, as follows:

"The knowledge of Brahma, is the only certain way of
obtaining liberation, . . . so long as the desire of reward
remaineth, men can never be delivered from liability to
future birth."

Vedánt Sára—The meaning of the title. ¹"From Véda,

¹The Raja Yoga Philosophy, (note) p. 83.

and anta the end.—Sara means essence, and therefore the title of this work imports, that it is the essence of the Védānta philosophy.”

VI—

CREST-JEWEL OF WISDOM
OF
SHRI-SANKARACHARYA
TRANSLATED BY
MOHINI M. CHATTERJI F.T.S.

These works contain a theory regarding the real man or higher self, and explain to the student how this self is to be realized.

A COMPENDIUM
of the
RAJA YOGA PHILOSOPHY
Comprising the Principle Treatises of
Shrimat Shankaracharya and other Renowned Authors
Published for the
BOMBAY THEOSOPHICAL PUBLICATION FUND
by
RAJARAM TOOKARAM
1901

THE JIVANMUKTI-VIVEKA

This treatise “is a compilation from several important works,” by the celebrated scholar Vidyâranya, who lived in the fourteenth century. He compiled this work after he had retired from the world, his life having previously been “spent in the midst of varied activities at the court of Bukka Râya.

From Vidyâranya’s point of view, the one word, renunciation, indicates the path of liberation or freedom. This agrees with the teaching of Jesus the Christ concerning the straight and narrow way, for he taught that sacrifice was essential from the beginning to the end of the “way”—“He who loseth his life shall find it.”

The following passage is worthy of notice:—¹“The idea of power, a power beyond ordinary chemistry or mechanics, comes almost imperceptibly to be associated with spiritual exaltation; and ‘hankering after (occult) powers’ is, in ninety-nine cases out of one hundred the true reason of a man sitting at the feet of some holy saint or joining some society for the promotion of spiritual good. That such applicants often come to grief goes without saying. Vidyâranya does not deny the possibility of ‘powers’ such as these, but he expressly describes them as mere curiosities for which the Liberated feels no interest.”

A selfish motive results in defeat. When the law of Love governs man, he does not ask, “What am I to receive?”—but rather, “What can I give?”

THE JIVANMUKTI-VIVEKA
or the
PATH TO LIBERATION IN THIS LIFE
by
Swâmi Śri Vidyâranyasaraswati
Rendered into English
by
Manilal N. Dvivedi, B.A.
Sometime Professor of Sanskrit Bhavnagar College
Published by
Tookram Tatya F.T.S.
For the Theosophical Publication Fund
1897

THE YOGA-SUTRA OF PATANJALI

M. N. Dvivedi tells us in his preface that he has “given a literal translation of the Sutras adding explanatory notes drawn from various sources.”

Patanjali is supposed to be the compiler and not the author of the Sutras from which our quotations have been taken.

¹Jivanmukti-Viveka, p. VII.

THE YOGA-SUTRA OF PATANJALI
(Translation with Introduction, Appendix,
and Notes based upon several authentic Commentaries.)
by

MANILAL NABHUBHAI DVIVEDI,
Sometime Professor of Sanskrit, Sâmaladâsa College

Published by

RAJARAM TUKARAM

For the Bombay Theosophical Publishing Fund

THE LAWS OF MANU

The Manu-smṛiti, or Bṛigu's version of the Institutes of the Sacred Law proclaimed by Manu, are surrounded by historical problems. The Dharma-sûtras ¹"do not pretend to be anything more than the compositions of ordinary mortals, based on the teaching of the Vedas, on the decisions of those who are acquainted with the law, and on the customs of virtuous Âryas. . . . They are manuals written by the teachers of the Vedic schools for the guidance of their pupils. . . .

"The metrical Smritis, on the other hand, are surrounded by clearly fictitious traditions, by mythological legends . . . Nay, what is more, such legends or portions of them have been introduced into the text, and obscure the real character of the Smritis."

The Manava Dharmasâstra tells us that Manu was the descendant of the self-existent Brahman. The sages approach him and request that the Sacred Law be explained, whereupon Manu gives them an account of the creation and of his own origin. He states that ²"he learnt 'these Institutes of the Sacred Law' from the creator who himself produced them, and that he taught them to the ten sages whom he created in the beginning, he transfers the work of expounding them to Bṛigu, one of his ten mind-born sons. . . .

"Govindarâga says, that 'some pupil of Bṛigu recites the work which had descended to him through an unbroken line of teachers.' "

A celebrated Vedic passage declares, that "All Manu said is medicine."

¹The Laws of Manu, XI, XII.

²The Laws of Manu, XII, XIII.

It is Professor Max Müller's opinion that the Manu-smṛiti, which we are considering, is a recast of an ancient Dharma-sūtra. The Dharma-sūtras are very old, (600-200 B.C.) whereas the metrical Smritis are not so ancient. This is ascertained by their form, much of which is modern.

Manu is looked upon "as the founder of social and moral order."

Buhler in his introduction to *The Laws of Manu* speaks of ¹"the peculiar relation of the Manu-smṛiti to the Mahâ-bhârata, which undoubtedly is one of the most ancient metrical works of Indian literature, and the great store-house of the earliest forms of post-Vedic mythology and doctrine. . . .

"This relative position of the two works might induce us to assume with Rao Saheb V. N. Nandlik that the Mahâ-bhârata had a direct influence on the final redaction of the Manu-smṛiti, and that the author of the latter appropriated from the former the very large number of identical verses which in the Mahâbhârata are not ascribed to Manu."

We thus begin to perceive how the various Sacred Books of the world are interrelated. It is almost impossible to disentangle them, or to state with any degree of certainty the amount of original matter contained in each work. Truly, "there is nothing new under the sun."

We are unable to state with certainty when *The Laws of Manu* were written. The reader is referred to G. Bühler's introduction to the treatise for a full discussion of this complicated problem.

THE SACRED BOOKS OF THE EAST

translated

By various Oriental Scholars
and Edited by

F. MAX MÜLLER

Vol. XXV.

THE LAWS OF MANU

Translated with Extracts from Seven Commentaries
by

G. BÜHLER

Oxford

At the Clarendon Press

1886

¹The Laws of Manu, pp. lxxiv, lxxx.

HYMNS OF MAHÂYÂNA FAITH

(Northern Buddhism.)

Teitaro Suzuki tells us that these Hymns ¹“are translations from some Mahâyâna texts in the Buddhist Tripitaka which were rendered into the Chinese language at various times from Sanskrit mostly through the co-operation of the Hindu missionaries and Chinese scholars.”

Suzuki's *Outlines of Mahâyâna Buddhism* is recommended to the student as being a comprehensive and sympathetic treatise on Mahâyânism. Our excerpts from the Hymns of Mahâyâna Faith have been taken from this work.

Outlines
of
MAHÂYÂNA BUDDHISM
by
DAISETZ TEITARO SUZUKI

London
Luzak and Company
1907

AÇVAGHOSHA'S AWAKENING OF FAITH

(Northern Buddhism)

“Human nature is essentially the same the world over, and whenever and wherever conditions mature we see the same spiritual phenomena; and this fact ever strengthens our faith in the universality of truth and in the ultimate reign of lovingkindness.”

The above words of Suzuki have the right ring, and they should be taken to heart by every searcher for Truth. In the study of Buddhism, and in fact every religion, we should bear in mind that Truth above all things is most precious, and that it is not confined to any one religion.

There were at least twenty schools of Buddhism one hundred years after the death of Buddha. About this time another school or system arose, which was progressive, liberal and metaphysical. This system automatically divided Buddhism into two grand schools, Mahâyânism and Hînayânism. The former is usually referred to as Northern

¹Outlines of Mahâyâna Buddhism, p. 405.

Buddhism, while the latter is called Southern Buddhism. The Northern Buddhists are found chiefly in Nepal, Tibet, China, Corea, and Japan; while the Southern or conservative school was established in Ceylon, Siam, and Burma.

Hînayânism included the twenty or more schools, previously mentioned, while Mahâyânism was a distinctive system.

The literal meaning of the word Mahâyâna is "great vehicle," and of Hînayâna "small or inferior vehicle."

Mahâyânism ¹"is the Buddhism which, inspired by a progressive spirit, broadened its original scope, so far as it did not contradict the inner significance of the teachings of the Buddha, and which assimilated other religio-philosophical beliefs within itself, whenever it felt that, by so doing, people of more widely different characters and intellectual endowments could be saved."

In the West among Christian nations Hînayânism, whose Sacred Books are written in Pali, is better known than Mahâyânism. This is unfortunate, and is chiefly due to the fact that most of the Sacred Books of Mahâyânism are written in Chinese, which is a very difficult language for the Western mind to master.

The history of Mahâyâna Buddhism ²"began in the sixth century before the Christian era and ran through a period of more than two thousand years before it assumed the form in which it is at present taught in the Orient. During this long period, the Mahâyâna doctrine was elaborated by the best minds that India, Tibet, China and Japan ever produced."

Some of our quotations have been taken from Aṣvaghosha's discourse on *The Awakening of Faith*, translated from the Chinese version by Teitaro Suzuki. The Sanskrit text, which is supposed to be the original, has never been discovered. This little book comprises about 10,800 Chinese characters. The ³"work, as the author declares, is a sort of synopsis of the Mahâyâna teachings, elucidating their principal features as taught by the Buddha in his various sūtras."

¹Mahâyâna Buddhism, p. 10.

²Mahâyâna Buddhism, Preface V, VI.

³Mahâyâna Buddhism, p. 246.

Açvaghosha, the author of *The Awakening of Faith*, is the first expounder of Mahâyânism known as yet to the modern world. He is called "the philosopher of Buddhism," and lived "about the time of Christ." He was the son of a rich Brahman, Samghaguhya by name, and is supposed to have been a native of East India. Açvaghosha was a deep thinker, a leader and a poet. He exerted a powerful influence, and was an adherent of Brahmanism in early life.

AÇVAGHOSHA'S DISCOURSE
on the
AWAKENING OF FAITH IN THE MAHÂYÂNA
by
TEITARO SUZUKI
Chicago
The Open Court Publishing Co.
1900

BUDDHISM IN TRANSLATIONS
(Southern Buddhism)

As the materials for the above book were "drawn ultimately from the Pāli writings of Ceylon and Burma," they give the student a comprehensive idea of Southern or Hīnayāna Buddhism. The palm-leaf manuscripts are written either in the Singhalese or Burmese alphabet—always in the Pāli tongue. This language is related to the Sanskrit.

The Pāli writings give an account of the Buddha and his teaching. This literature comprises chiefly the Buddhist Holy Books, or Scriptures, and commentaries thereon. On the authority of Prof. Rhys Davids the Singhalese Canon is estimated to contain about twice as much material as the Bible of the Christians. This estimate does not include the Buddhist commentaries.

Our Bible is divided into Old and New Testaments; and the Hīnayāna Buddhist Canon, or Bible, has three parts, divisions or "Baskets." (Pāli, Pitaka) The Ti-Pitaka, or "The Three Baskets," is the name given the Buddhist Bible.

The first, or "Discipline Basket," (Vinaya-Pitaka) contains the numerous rules, etc., to be followed by the Bud-

dhist priests. This "Basket," or Pitaka, comprises five works, the names of which are as follows:—

Bhikkhu-Vibhaṅga;
 Bhikkhuni-Vibhaṅga;
 Mahā-Vagga;
 Culla-Vagga;
 Parivara-Patha.

The name of the second "Basket" is Sutta-Pitaka, or "Sermon Basket." This division contains numerous sermons and discourses. They were "delivered by The Buddha or some one of his disciples," and are written both in prose and verse. There are twenty chapters or works in this Pitaka. We will not weary the reader by enumerating them.

The "Metaphysical Basket" (Abhidhamma-Pitaka) is the title of the third division. It is composed of seven works, one of which is the Dhamma-Sangani, which we have described elsewhere.

THE BUDDHA

The Buddha, a Hindu and the founder of Buddhism, was born near the Ganges in the sixth century B.C. He died about 480 B.C. in his eightieth year.

The meaning of the word "Buddha" is "Enlightened One."

The Pāli Scriptures make it quite clear that The Buddha, or Çākyaṃuni Tathāgata, exercised a "strong personal influence" over the hearts and minds of his followers, owing to his tact, compassion and wisdom. Anger was foreign to him, and found no place in his teaching.

¹"The Buddha's given name would appear to have been Siddhattha; but as the word means 'Successful in his Objects,' it looks as though it might be a simple epithet. The Buddha belonged to the Sakya clan. The word 'Sakya' means 'Powerful;' . . . The Buddha is usually called Gotama. . . . It is not quite clear why he and others of his clan should bear the name of Gotama in addition to that of Sakya. It may be they claimed descent from the ancient

¹Buddhism in Translations, pp. 1, 2.

sage Gautama (Sanskrit 'Gautama' becomes 'Gotama' in Pāli), to whom are attributed some of the hymns of the Rig-Veda."

It is worthy of note that Buddha "did not communicate anything to his disciples concerning his divinity." It was his desire that all his followers should accept and love the Truth for the Truth's sake.

History records that he abandoned "a royal life," wandered in the wilderness, spent much time in meditation "on the great problems of birth-and-death," was finally enlightened, and—"then his fifty years' peregrination along the valleys of the Ganges."

The reader should also bear in mind that Buddha was idealized or endowed ¹"not only with the physical signs . . . of greatness as in the Pāli scriptures, but with those of celestial transfiguration. . . ."

"This idealized Buddha, or, what is the same thing, a personified Dharmakāya, according to the Mahāyāna Buddhists, not only revealed himself in the particular person of Siddhārtha Gautama in Central Asia a few thousand years ago, but is revealing himself in all times and all places."

It is recorded that seven Buddhas have already appeared on earth, and that the future Buddha will "be known as Maitreya."

BUDDHISM IN TRANSLATIONS

by

HENRY CLARKE WARREN

of Cambridge, Mass.

Published by Harvard University

1909

DHAMMA-SANGANI

(Compendium of States or Phenomena)

The aim of the Dhamma-Sangani ²"is to systematize and formulate certain doctrines, or at least to enumerate and

¹Outlines of Mahāyāna Buddhism, p. 273.

²Dhamma-Sangani, p. xviii.

define a number of scattered terms or categories of terms, occurring in the great books of dialogues and sundry discourse entitled the *Nikāyas of the Sutta Pitaka*."

The Dhamma-Sangani was probably written about the time of the childhood of Aristotle (fourth century B.C.). This Buddhist Manual has an interesting history. ¹"King Kassapa V of Ceylon (A.D. 929-939) had a copy of it engraved on gold plates studded with jewels, and took it in procession with great honour to a vihara he had built, and there offered flowers to it. Another King of Ceylon, Vijaya Bāhu I. (A.D. 1065-1120), . . . made a translation of the Dhamma-Sangani, no doubt from Pāli into Singhalese."

A BUDDHIST MANUAL
of
PSYCHOLOGICAL ETHICS
from the Pali
of the
DHAMMA-SANGANI
with introductory essay and notes
by
Caroline A. F. Rhys Davids M.A.
Printed and published under the Patronage of
The Royal Asiatic Society
1900

ABHIDHAMMATTHA-SANGAHA

²"In so far as a book may be pronounced useful which has ministered to a continual demand, the utility of the Abhidhammattha-sangaha ranks very high among the world's historical documents. For probably eight centuries it has served as a primer of psychology and philosophy in Ceylon and Burma, and a whole literature of exegesis has grown up around it, the latest additions to which are but of yesterday. In at least three Pāli books of history and bibliography, of uncertain, if not very early date, but based on older works now lost, the manual is ascribed to a teacher

¹Dhamma-Sangani, p. XIX.

²Abhidhammattha-Sangaha, pref. VII.

named Anuruddha. Of him nothing further is recorded, save that he was the author of at least two other works on philosophy. . . . According to the Burmese tradition, Anuruddha was a Thera (elder) of Ceylon, and wrote the Compendium at the Singhalese Vihāra, founded by Soma-devī, Queen of King Vaṭṭagāminī (88-76 B.C.), and the Minister Mūla, at Polonaruwa. When Anuruddha lived is not recorded, but it is believed to have been earlier than the twelfth, and later than the eighth, century A.D.”

COMPENDIUM OF PHILOSOPHY

from the original Pali of the

ABHIDHAMMATTHA-SANGAHA

with introductory essay and notes by

Shive Zan Aung B.A.

Revised and edited by

Mrs. Rhys Davids M.A.

London

Henry Frowde

1910

THE ZEND-AVESTA

The Sacred Book of the Parsis is called The Zend-Avesta; and the religion associated with this Book has been known by a number of names, among which are Zoroastrianism, Fire-worship, Mazdeism and Magism.

¹“As the Parsis are the ruins of a people, so are their sacred books the ruins of a religion. There has been no other great belief in the world that ever left such poor and meagre monuments of its past splendour. Yet great is the value which that small book, the Avesta, and the belief of that scanty people, the Parsis, have in the eyes of the historian and theologian, as they present to us the last reflex of the ideas which prevailed in Iran during the five centuries which preceded and the seven which followed the birth of Christ, a period which gave to the world the Gospels, the Talmud, and the Qur’ān.”

¹The Zend-Avesta, Part I, pp. xi, xii.

"A scholar of the *Ecole des Langues Orientales* in Paris," Anquetil Duperron by name, left Europe for the Orient in 1755, and after many adventures in Hindustan covering a period of three years, followed by a three years' sojourn in Surat among the Parsis, finally returned to Paris in 1764 with a copy of the *Zend-Avesta* and a majority of the traditional books. After ten years' study he ¹"published in 1771 the first European translation of the *Zend-Avesta*."

The *Zend-Avesta* is nothing more than a collection of "fragments," which are divided into two parts. Part I contains the *Vendîdâd*, which "is a compilation of religious laws and of mythical tales;" the *Vispêrad*, "a collection of litanies for the sacrifice;" and the *Yasna* containing litanies and hymns. Part II, the *Khorda*, is known as the "Small *Avesta*," and is composed of prayers which are recited by the priests and the faithful. The *Yasts*, or "hymns of praise and glorification," are usually included in the *Khorda Avesta*, together with certain fragments, one of which is the *Hadhokht Nosk*. The fragmentary nature of the *Zend-Avesta*, as we know it to-day, is due to the fact that Alexander the Great burned a large part of the twenty-one *Nosks* or Books. The priests collected the fragments after his death, and these, together with portions which they had committed to memory, form what is now the *Zend-Avesta*.

The original *Avesta* was probably written in the *Zend* language. Mr. Darmesteter informs us that "the *Vedas* come from the same source as the *Avesta*."

²"The Parsi . . . acknowledges *Âdarbâd* as the third founder of the *Avesta*; the first being Zoroaster, who received it from Ormazd; the second *Gâmâsp*, who received it from Zoroaster; and the third *Âdarbâd*, who taught it and restored it to its purity."

THE SACRED BOOKS OF THE EAST

THE ZEND-AVESTA

translated by

JAMES DARMESTETER

Oxford

At the Clarendon Press

1880

¹The *Zend-Avesta*, Part I, p. xv.

²The *Zend-Avesta*, Part I, p. xxxviii.

RELIGIOUS BELIEF IN BABYLONIA AND ASSYRIA

It has now been proved beyond cavil that at least three thousand years before Christ there was a high state of civilization in Babylonia and Assyria. The religious beliefs of that day were not only interesting but "remarkable."

Prof. Jastrow's book contains much that is of interest to the student of the various religions of the world.

American Lectures
On the History of Religions
ninth series, 1910

ASPECTS OF RELIGIOUS BELIEF AND PRACTICE

IN

BABYLONIA AND ASSYRIA

by

MORRIS JASTROW, JR., PH.D.

Professor of Semitic Languages in the University of Pennsylvania

G. P. PUTNAM'S SONS

New York and London

The Knickerbocker Press

1911

THE BOOK OF THE DEAD

¹"The translations of the Egyptian hymns and religious texts . . . form a representative collection of the various compositions which the Egyptians inscribed upon the walls of tombs and sarcophagi, coffins and funeral stelae, papyri and amulets, etc., in order to ensure the well-being of their dead in the world beyond the grave. They have been translated from papyri and other documents which were found chiefly at Thebes and, taken together, they are generally known as the Theban Recension of the Book of the Dead, that is to say, the Recension of the great national funeral work which was copied by the scribes for themselves and for Egyptian kings and queens, princes and nobles, gentle

¹The Book of the Dead, Part I, Pref. V.

and simple, rich and poor, from about B.C. 1600 to B.C. 900."

The translator tells us that the forms of some of the texts comprising the Book of the Dead are identical with those which are known "to have existed in the Vth and VIth Dynasties, about B.C. 3500." The ideas embodied in the Book of the Dead are, therefore, 5500 years old—yes, and older; but how much older we do not know. We are here face to face with the same problem that confronts us when we investigate the Chinese, Indian and Zoroastrian Sacred Books. The best authorities find it impossible to state when the Book of the Dead was first introduced into Egypt. Dr. Budge asserts "that it was well known in that country before the kings of the Ist Dynasty began to rule over that country."

Like other sacred traditions there were probably no written copies in the early days. They were committed to memory and handed down from generation to generation.

Thoth, the scribe of the gods, was supposed to have been the author of the Book of the Dead.

The Theban Recension was in general use from the XVIIIth to the XXIIInd Dynasty.

THE BOOK OF THE DEAD

An English Translation of the Chapters,
Hymns, etc., of the Theban Recension.
with Introduction, Notes, etc.

by

E. A. WALLIS BUDGE, M.A., LITT.D., D.LIT.

Keeper of the Egyptian and Assyrian Antiquities
in the British Museum

London

Kegan Paul, Trench, Trübner & Co. Ltd.

Dryden House, 43 Gerrard Street, W.

1909

THRICE-GREATEST HERMES

The Greek Trismegistic literature should not be confounded with the Egyptian "Books of Thoth," the "Hermes Prayers" embodied in the Greek Magic Papyri, or the

"later Hermetic Alchemical literature." Mr. Mead informs us that the Greek Trismegistic literature "falls under five heads" as follows:—

A—*The Corpus Hermeticum*, including the "*Pœmandres*" and the "*Definitions of Asclepius*."

B—An Old Latin version of *The Perfect Sermon*, or the Asclepius, which unfortunately is "no longer extant in Greek."

C—*John Strobæus* provides us with "twenty-seven Excerpts, from otherwise lost Sermons."

D—Many references from the *Church Fathers*, together with short *Fragments*, twenty-five in number.

E—References from the philosophers *Zosimus*, *Iamblicus* and the *Emperor Julian*, together with *Fragments* from *Zosimus* and *Fulgentius*.

Much of the Trismegistic literature has been lost. The assembling of the *Fragments* by the scholars has been a great task, and we are greatly indebted to them for their patient labour of love. Most of these men are lovers of Truth, and almost a lifetime of study and research does not seem to be too great a sacrifice for them to make for posterity.

From Reitzenstein ¹"we learn that we owe the preservation of our Hermetic Corpus to a single MS. that was found in the eleventh century in a sad condition."

Did the Greek Trismegistic literature come originally from Egypt? ²"Parthey, . . . in 1854 . . . expresses a belief that we may even yet discover in Egypt a demotic text of the '*Pœmandres*,' which shows that he considered the original to have been written in Egyptian."

Mr. Mead quotes Artaud as follows:—

³"In the mystic sense Thoth or the Egyptian Hermes was a symbol of the Divine Mind; he was the incarnated Thought, the living Word—the primitive type of the Logos of Plato and the Word of the Christians. . . .

"We have heard Champollion, the younger, giving expression to the formal opinion that the books of Hermes

¹Thrice-Greatest Hermes, Vol. I, p. 7.

²Thrice-Greatest Hermes, Vol. I, p. 26.

³Thrice-Greatest Hermes, Vol. I, p. 27.

Trismegistus really contained the ancient Egyptian doctrine of which traces can be discovered from the hieroglyphics which cover the monuments of Egypt."

Mr. Mead writes: ¹"Ménard distinguishes three principal groups in the Trismegistic treatises, which he assigns to Jewish, Greek, and Egyptian influences. In them also he finds a link between Philo and the Gnostics."

Mr. Mead quotes Ménard who writes:—

²"It seems certain that 'The Shepherd' came from that school of Therapeuts of Egypt, who have been often erroneously confounded with the Essenians of Syria and Palestine."

As to when the "Pœmandres" was written we are again in the midst of difficulties. We are told that the date "must be placed at least prior to the second century A.D."

Mr. Mead's *Thrice-Greatest Hermes* should be carefully studied.

THRICE-GREATEST HERMES

Studies in Hellenistic Theosophy
and Gnosis

Being a Translation of the Extant Sermons and Fragments of the Trismegistic
Literature, with Prolegomena, Commentaries, and Notes

by

G. R. S. MEAD

London and Benares

The Theosophical Publishing Society

1916

(Published in three Volumes)

FRAGMENTS OF A FAITH FORGOTTEN

Mr. Mead defines the Gnostics as those "who used the Gnosis as the means to set their feet upon the Way to God."

But where and when did this Gnostic school originate? Again we are almost lost in a maze of difficulties—"wheels within wheels," for "the history of the evolution of religious ideas is one of the most difficult of studies." All scholars echo and re-echo Mr. Mead's confession. To find the origin of the Gnostics we must carefully study the religion

¹Thrice-Greatest Hermes, Vol. I, p. 30.

²Thrice-Greatest Hermes, Vol. I, p. 30.

and philosophy of Greece, Egypt, and Jewry. There appear to be "three mother streams from which emerged the vigorous Gnostic child."

¹"The Gnostics were themselves partly to blame for their obscurity, and the Church Fathers were partly to blame for their misrepresentation. In brief, the same standard of criticism has to be applied to the writings of the Gnostics as the discriminating student has to apply to all such literature. It is true that to-day we speak openly of many things that the Gnostics wrapped up in symbol and myth; nevertheless our real knowledge on such subjects is not so very far in advance of the great doctors of the Gnosis as we are inclined to imagine; now, as then, there are only a few who really know what they are writing about, while the rest copy, compare, adapt, and speculate."

For a full discussion of this fascinating subject the reader is referred to Mr. Mead's excellent work, mentioned above.

We shall now consider a few Gnostic treatises from which we have taken extracts for this work. These treatises have been preserved in Coptic translation, and are known as the Askew, Bruce, and Akhmīm Codices.

THE ASKEW CODEX

This Codex was the property of Dr. Askew, and was purchased by the British Museum from his heirs, about 1785.

²"The MS. is written on vellum in Greek uncials, in the Upper Egyptian dialect. . . . It . . . is a copy and not an original; and the original was a translation from the Greek."

The Codex contains *The Pistis Sophia*, "a short inset," and an appendix entitled, *Extracts from the Books of the Saviour*.

THE BRUCE CODEX

A famous Scotchman by the name of Bruce brought the Codex, which bears his name, to England from Upper Egypt in the year 1769. The Bruce Codex "is written on papyrus, in Greek cursive characters, in the Upper Egyptian dialect."

¹Fragments of a Faith Forgotten, p. 592.

²Fragments of a Faith Forgotten, pp. 453-4.

It is in a bad state of preservation, and many leaves are missing.

Experts, upon examining the Codex, have discovered that it contains the remains of two distinct Gnostic works. The first and last pages of the "superior MS." are lost: it is, therefore, without a title. The title of the second MS. is *The Book of the Great Logos according to the Mystery*. Schmidt takes this to be the general title, and he subdivides this MS. into two parts, naming them the *First and Second Book of Ieou*.

Nothing has been proved concerning the date of the Codices. Mr. Mead concludes "that the compilers of these documents had access to the same Sayings-material as the compilers of the Canonical Gospels." The date may, therefore, be placed somewhere in the early part of the second century.

THE AKHMĪM CODEX

The latest discovery in Gnosticism is *The Akhmīm Codex*; and the MS. is in the Berlin Egyptian Museum. Dr. Rheinhardt procured this "precious papyrus MS." from a dealer in Akhmīm. There are six leaves missing, and the date "points to the fifth century."

¹"After a short preface, the MS. bears the superscription *Gospel according to Mary*, and on p. 77 the subscription *Apocryphon of John*; immediately on the same page follows the title *Wisdom of Jesus Christ*, and on p. 128 the same subscription; the next page begins without a title, but at the end of the MS. we find the subscription *Acts of Peter*."

"The MS. therefore contains three distinct treatises, *The Gospel of Mary* and *The Apocryphon of John* being the same piece."

Quotations, pp. 423-4, *Fragments of a Faith Forgotten*, are fragments from *The Acts of Thomas*, or *Judas Thomas*, one of the uncanonical Acts. These Acts were narratives claiming to record "the doings and sayings of the Apostles and Disciples of the Lord." The fragments are a translation of two sacramental prayers in hymn-form.

¹*Fragments of a Faith Forgotten*, p. 580.

SOME FORGOTTEN SAYINGS

¹"In the early centuries of Christianity there were in circulation many traditions, legends, and religious romances, called Memoirs, Acts, and Gospels, which contained Sayings-of-the-Lord or Logoi." In time, a few of the above were selected and declared to be historical, while the remainder were rejected. A collection of these rejected Sayings or ²"Logoi has been made by Resch, and was published in 1889 in Gebhardt and Harnack's series of *Texte und Untersuchungen*, under the title of *Agrapha: Aussercanonische Evangelienfragmente*."

Our selection of Forgotten Sayings is made from a translation, by Mead, of part of Resch's collection.

FRAGMENTS OF A FAITH FORGOTTEN

Some short Sketches among the Gnostics Mainly of the First Two Centuries—

A Contribution to the Study of Christian Origins Based on the most

Recently Recovered Materials

by

G. R. S. MEAD

London and Benares

Theosophical Publishing Society

1906

ECHOES FROM THE GNOSIS

Mr. Mead's *Echoes from the Gnosis* have been published in eleven small volumes, to six of which we shall refer as we proceed. These volumes contain translations of a series of most interesting fragments, which have been unearthed from time to time. Mr. Mead's comments are exceedingly helpful, and should be carefully studied by all students of Gnosticism.

ECHOES FROM THE GNOSIS

THE HYMN OF JESUS

The Hymn of Jesus is found in the *Leucian Acts of John*.

¹⁻²Fragments of a Faith Forgotten, p. 593.

Leucius, however, is not supposed to have been the author of this Hymn. He was "a collector and redactor." This Hymn was greatly valued, and probably existed before the *Acts of John* was composed. Leucius is said to have been a disciple of John, the writer of the Fourth Gospel. This statement, or tradition, cannot be proven, being of "doubtful authenticity."

The Gnostics were not looked upon as heretics in the early part of the second century—speaking roughly, 130 A.D.; and it is Zahn's opinion that this collection, known as the *Leucian Acts*, was made about that time.

"Clement of Alexandria, at the end of the second century, quotes from the *Gnostic Acts of John*."

The student is reminded of the fact that Gnosticism was pre-Christian.

ECHOES FROM THE GNOSIS

THE HYMN OF JESUS

by

G. R. S. MEAD

Vol. IV.

The Theosophical Publishing Society

London and Benares

1907

ECHOES FROM THE GNOSIS

THE MYSTERIES OF MITHRA

AND

A MITHRIAC RITUAL

In very early times Mithra was God of Light. Our excerpts are from the only known complete Mithriac Ritual. That this should be the only Ritual extant is remarkable when we realize that The Mysteries of Mithra, or the Mithra-religion, "was the most widely spread mystery-institution in the Roman empire." This religion existed in Asia, and spread rapidly throughout the Roman empire during the first four centuries of the Christian era.

¹The Hymn of Jesus, Vol. IV, p. 15.

It is very difficult to ascertain the inner nature of Mithraism, since practically our only source of information is from various inscriptions on monuments and temple ruins.

The Mysteries of Mithra are undoubtedly related to the Zoroastrian, Mazdaean or Magian faith. Mr. Mead informs us that Simon, who is regarded as the earliest Christian Gnostic heretic, "was surnamed the Magian, and that *The Great Announcement*, which was the principal document of the Simonian tradition, is filled with Magian doctrine."

When Alexander the Great conquered the East, he brought Greece into touch with those countries where Magianism held sway. Again, "Alexandria became the intellectual centre of the Grecian world," and from that time the interest in the Mazdaean faith grew apace. Pliny tells us that when the works of Zoroaster were catalogued they totaled 2,000,000 lines.

¹"No less an authority than Darmsteter has argued that Avestan Mazdaism was a later development, and as it were a systematized reform of Zoroastrian Magianism effected during the period of the Sassanid dynasty (226-628 A.D.). With this view Cumont agrees, and maintains that the Mithriac traditions preserve more of the earliest features of the original Iranian faith than do the Zend writings."

Dieterich unearthed this Ritual out of the chaotic Paris Magic Papyrus 574. The date of the Ritual is probably the beginning of the fourth century of our era. We are told that the original text has been worked over by Egyptian magicians. Dieterich is of the opinion that this Greek Ritual was originally made in Egypt in the second century A.D. Later it fell into the hands of the magical school, and was incorporated with other material in a collection. The Paris Magic Papyrus, to which we have referred, is probably a copy of this collection.

¹The Mysteries of Mithra, Vol. V, p. 23.

ECHOES FROM THE GNOSIS
THE MYSTERIES OF MITHRA

by
G. R. S. MEAD
(Vols. V. and VI.)

ECHOES FROM THE GNOSIS
THE Gnostic CRUCIFIXION

The Gnostic Mystery of the Crucifixion is lucidly explained in the newly-discovered *Leucian Acts of John*, to which we have already referred—see *The Hymn of Jesus*.

ECHOES FROM THE GNOSIS
THE Gnostic CRUCIFIXION

G. R. S. MEAD
(Vol. VII.)

ECHOES FROM THE GNOSIS
THE CHALDÆAN ORACLES

Three centuries before Christ, Alexandria had already become a centre of Greek culture. Stoic, Orphic, Pythagorean and Platonic ideas were current in that great city, and the "Alexandrian religio-philosophy" was an admixture of those elements. These four great streams formed into one great eclectic, philosophical current, embracing the wisdom of the ages.

¹"*The Chaldæan Oracles* . . . are a product of Hellenistic (and more precisely Alexandrian) syncretism." Egypt and Chaldæa, or more correctly speaking Babylonia, ("Chaldæan is a Greek synonym for Babylonian") deeply influenced Greek thought, perhaps more than all other nations combined.

Most of the fragments are found in the writings of the Later Platonic philosophers. These remaining fragments have been pieced together "under general and natural headings."

The date of the original poem is not yet definitely ascertained—probably the first or second century.

¹The Chaldæan Oracles, Vol. VIII, p. 9.

Porphry, a celebrated scholar with critical ability, sifted out the "genuine" from the spurious "Oracles," thus proving that there were many Oracles in circulation at that time.

¹"The genuine ones he collected in his lost work entitled, *On the Philosophy of the Oracles*, and among them was our poem."

The fragments are sometimes referred to as, "*The Gnosis of the Fire*."

ECHOES FROM THE GNOSIS

THE CHALDÆAN ORACLES

G. R. S. MEAD

(Vols. VIII, IX.)

THE TALMUD

The Talmud is a wonderful book, for "the thoughts . . . of a thousand years of the national life of the Jewish people" are recorded in this work. It is also "an encyclopædia of law, civil and penal, human and divine."

For generations there were Jewish teachers who consecrated their lives to the study of the Scriptures. Biblical discussions were common among the Jews in the early days, and The Talmud contains a collection of these discussions, together with comments by the teachers.

Three hundred and eleven years elapsed before the entire Talmud was completed. This book is the handiwork of both the logical and poetical mind. It is divided into two parts, the *Mishna* and *Gemorah*. "In its present form it consists of twelve folio volumes."

THE TALMUD

An Original Translation

by

H. POLANO

Prof. of the Hebrew Language

This Work also contains selections from "its (The Talmud's) Commentaries, teachings, poetry, and legends."

¹The Chaldæan Oracles, Vol. VIII, p. 17.

THE CHANDOS CLASSICS

London and New York
 Frederick Warne and Co.
 1888

THE APOCRYPHA AND PSEUDEPIGRAPHIA
 OF THE OLD TESTAMENT

Volume I—APOCRYPHA

CONTENTS OF VOLUME I.

1. Historical Books.
2. Quasi-Historical Books Written with a Moral Purpose.
3. Wisdom Literature.
4. Additions to and Completions of the Canonical Books.

Volume II—PSEUDEPIGRAPHIA

CONTENTS OF VOLUME II.

1. Primitive History Rewritten from the Standpoint of the Law.
 2. Sacred Legends.
 3. Apocalypses.
 4. Psalms.
 5. Ethics and Wisdom Literature.
 6. History.
-

The Non-Canonical Jewish Literature, dating from 200 B.C. to 100 A.D., is not only interesting but very valuable to the student of the world's Sacred Books. We have selected citations from fifteen of these works, feeling convinced that our collection of quotations from the Sacred Books would be far from complete without them. It will only be possible to give an abridged account of each Book. For a full description of this literature the reader is referred to the admirable work by Dr. Charles, which is the most complete and up-to-date treatise as yet published in any language. Our excerpts have been taken from this work.

THE BOOK OF SIRACH

Ben-Sira's Book of Wisdom forms part of the Wisdom Literature, and is included in the same category as Psalms, Proverbs, the Wisdom of Solomon, etc.

In spite of the fact that The Book of Sirach was excluded from the Canon, it "long retained its popularity in Jewish circles."

In 1896 a single leaf of the lost Hebrew text was found; and since that date further portions have been recovered, making a total of nearly two-thirds of the entire Book.

The Alexandrine Canon included this Book, and Clement of Alexandria quotes from it frequently. Origen speaks of The Book of Sirach, "and other books of the Apocrypha as . . . 'the Divine Word.'" It is also worthy of note that Augustine regarded Sirach as canonical.

The Book was composed about 175 B.C. Like so many other ancient writings, there are differences of opinion with regard to this matter.

THE WISDOM OF SOLOMON

Of all the Books comprising the Apocrypha, The Wisdom of Solomon ¹"has long enjoyed the reputation of being the most attractive and interesting."

Clement of Alexandria, Tertullian and Origen, all refer to the Book as The Wisdom of Solomon.

The versions include the Old Latin, Syriac, Arabic, Coptic and Armenian.

Authorities again differ as to the date of its composition. (145 B.C.-40 A.D.)

The Book is of "composite nature," and the author was probably an Alexandrian Jew.

THE BOOK OF BARUCH

The Greek version of The Book of Baruch is found in all the editions of the LXX, and ²"forms one of a series of writings to which the name of Jeremiah's secretary is attached."

The Book is composed of three distinct documents, with probably a different author for each.

A—A Prose Document.

¹The Apocrypha and Pseudepigrapha of the Old Testament, Vol. I, p. 518.

²The Apocrypha and Pseudepigrapha of the Old Testament, Vol. I, p. 569.

B—A Poetic Document.

C—Document of Exhortation and Comfort.

Documents A. and B. were originally written in Hebrew, while the original of C. was written in Greek.

Date about A.D. 74-78.

THE PRAYER OF MANASSES

This Prayer is "a short penitential Psalm," the full title of which is, "*The Prayer of Manasses, King of Judah, when he was holden captive in Babylon.*"

The origin of this work is not definitely known. The original was probably written in Greek. . .

¹" 'The Prayer of Manasses' makes its first appearance in extant literature, so far as is known at present, in the so-called Didascalia. This was an early Christian writing, composed probably in the second or third century, and incorporated into the Apostolical Constitutions, a work of the fourth or fifth century, of which the first six books consist of the Didascalia."

So far as is known this fragment was never included in the Septuagint, "the Judæo-Greek Canon of Holy Scripture."

THE BOOK OF JUBILEES

The author of The Book of Jubilees was a Pharisee; and the treatise was written in Hebrew about B.C. 135-105.

Excepting a few fragments the Greek version is lost. There are, however, four Ethiopic MSS., two of which are the property of the National Library in Paris. One is in the library at the British Museum, and one in the University Library at Tübingen.

THE TESTAMENT OF THE TWELVE PATRIARCHS

This Book was originally written in Hebrew, (109-107 B.C.) and its author was a Pharisee.

¹The Apocrypha and Pseudepigrapha of the Old Testament, Vol. I, p. 613.

THE SIBYLLINE ORACLES

¹"The collection of verses known as the *Sibylline Oracles* was originally comprised in fifteen books and various fragments. Three books (IX, X and XV) are entirely missing, and there are gaps in some of those that remain, but with a total of some 4,240 lines their bulk is still very considerable."

Jewish and Christian authors have worked up old and new oracles, and a compilation of these form the present Sibylline Oracles. These authors probably lived between 160 B.C. and the fifth century A.D.

Some authorities maintain that the name "Sibyl . . . implies a sound issuing from a subterranean oracle."

It is recorded that the early Christians appropriated the Sibyl, frequent quotations being found in the writings of the Church Fathers.

"The main object of the Jewish Sibyllists is to maintain the unity and sovereignty of God."

THE ASSUMPTION OF MOSES

The following excerpt from the introduction, entitled, "Short Account of the Book," (Vol. II, p. 407) will give the reader a clear and concise idea of this work.

"*The Assumption of Moses*" was in all probability a composite work, and consisted of two originally distinct books, of which the first was the *Testament of Moses*, and the second the *Assumption*. The former was written in Hebrew, between A.D. 7 and 29, and possibly also the latter. A Greek version of the entire work appeared in the first century A.D. Of this a few phrases and sentences appear to have been preserved in Acts 7:36, Jude 9, 16, 18, II Baruch, Clement of Alexandria, Origen, and other Greek writers. The Greek version was translated into Latin not later than the fifth century. Of this version a large fragment was discovered by Ceriani in a sixth-century MS. in the Ambrosian library in Milan.

"The book was written by a Pharisaic Quietist and was

¹The Apocrypha and Pseudepigrapha of the Old Testament, Vol. II, p. 368.

designed by its author as a protest against the growing secularization of the Pharisaic party through its fusion with political ideals and popular Messianic beliefs."

THE BOOK OF THE SECRETS OF ENOCH

This Book has been named, *II Enoch*, to distinguish it from *I Enoch*, which is the elder of the two works.

Only two Slavonic versions have as yet been unearthed. The MSS. were discovered in Russia and Servia.

II Enoch was probably written in Egypt (A.D. 1-50). The author was in all probability an orthodox Hellenistic Jew, and may have lived in Alexandria.

II BARUCH

The Apocalypse of Baruch was in all probability written during the first century of our era. Orthodox Jews were the authors of this "composite work," the larger part of which was lost for 1,200 years.

This work was originally written in Hebrew; and Greek and Syriac translations were also made.

Ceriani discovered a complete Syriac translation, which consists of a sixth-century MS.

IV EZRA

The Fourth Book of Ezra, or *II Esdras*, has been translated into Latin, Syriac, Ethiopic, Arabic and Armenian. These translations are supposed to have been made from a Greek version, which has been lost; and this latter version was probably made from a Hebrew original.

This work was published in the reign of Hadrian, about 120 A.D.; and "in its present form it is a compilation made by an Editor or Redactor." The sources from which the Redactor derived his material are the following:—

1. A Salathiel-Apocalypse.
2. The Eagle-Vision.
3. The Son of Man Vision.

¹The Apocrypha and Pseudepigrapha of the Old Testament, Vol. II, p. 542.

4. The Ezra-legend.
5. An old Ezra-Apocalypse.

One part of this work might be compared with Daniel or Revelation, while the other portion "is comparable with the speculations of the Pauline letters."

THE PSALMS OF SOLOMON

Scholars have arrived at the conclusion that this collection of eighteen Psalms was originally written in Hebrew about the middle of the first century of the Christian era. The Hebrew original is lost, but Greek MSS. are still in existence. A Syriac text is also known, which is a translation from the Greek.

PIRKĒ ABOTH

OR

SAYINGS OF THE FATHERS

¹"This treatise . . . is a collection of maxims, mostly ethical and religious, uttered by Jewish teachers within a period extending from the third century B.C. to the third century A.D."

This book was one of the "treatises of the Mishnah," the compiler of which was Rabbi Judah, and the date of whose death was 219 A.D. The work is still considered to be a part of the Tradition of the Elders (the Mishnah). Many commentaries upon this treatise were written during the middle ages, and since that time. Numerous printed editions of the work have appeared from time to time in Hebrew and other languages. The manuscripts "are either of the whole Talmud, or of the Mishnah, or of Aboth separately."

THE STORY OF AHIKAR

Although this Book is supposed to be "in the region of folk-lore," nevertheless it has probably been "an influencing factor" in some of the Psalms and Proverbs, and also in

¹The Apocrypha and Pseudepigrapha of the Old Testament, Vol. II, p. 686.

Daniel. "Significant parallels" are also to be found in Matthew, Luke, Acts, I Corinthians and II Peter.

Democritis, the Greek philosopher, is said "to have incorporated with his writings matter which he had appropriated from the Pillar of Aḥikar." If the above be true, then the Sayings of Aḥikar were known as early as the fifth century B. C.

Loqman is the name given to Aḥikar in the Koran.

This treatise is particularly interesting to the student, since an Aramaic Papyrus recording the story was unearthed by Dr. Rubensohn at Elephantine in the excavations which were made during the years 1906-1908.

The MS. was probably written between 420 and 400 B.C. ¹"It is thus the earliest example of either Biblical or Apocryphal literature."

The following versions are known to exist:—

Syriac, Ethiopic, Greek, Arabic, Armenian and Slavonic.

FRAGMENTS OF A ZADOKITE WORK

This is a Hebrew work, written during the first century B.C., and "represents the beliefs and expectations" of certain second century reformers. They were members of the priesthood, and were known as "the Sons of Zadok." A Party was formed within the priesthood, which was the culmination "of a slow but steady religious revival, which took place between the years 196-176 B.C." The Sons of Zadok were the leading characters in this reformation.

THE APOCRYPHA AND PSEUDEPIGRAPHA

of the

OLD TESTAMENT IN ENGLISH

with Introductions and Critical and Explanatory Notes to the Several Books

Edited in Conjunction with many Scholars

by

R. H. CHARLES, D. LITT., D.D.

in two volumes

OXFORD

At the Clarendon Press

1913

¹The Apocrypha and Pseudepigrapha of the Old Testament, Vol. II, p. 719.

THE BIBLE OF BIBLES
COPTIC APOCRYPHA
IN THE
DIALECT OF UPPER EGYPT

This work contains "the Coptic texts, with translations, of an important series of Apocrypha." The traditions and legends embodied in this series of Apocrypha are supposed to be very old; and all students interested in Egyptian Christianity will find this book worthy of careful study.

The work is divided into six parts, from three of which quotations have been taken.

I. The Book of the Resurrection of Jesus Christ, by Bartholomew the Apostle.

II. The Repose of St. John the Evangelist and Apostle.

VI. The Instructions of Apa Pachomius the Archimandrite.

THE BOOK OF THE RESURRECTION OF
JESUS CHRIST

BY

BARTHOLOMEW THE APOSTLE

(Brit. Mus. MS. Oriental, No. 6804.)

This manuscript was purchased from a dealer in Upper Egypt, and secured by the Trustees of the British Museum in 1907. The native Egyptian dealer acquired it, in turn, from an Arab, who found the manuscript, together with other MSS., "whilst he was working on his land near the ruins of an old Coptic monastery outside Edfû."

The date of the MS., on the authority of Mr. W. E. Crum, is the twelfth century.

Of the Greek original MS. nothing is known.

THE REPOSE OF ST. JOHN THE EVANGELIST
AND APOSTLE

(Brit. Mus. MS. Oriental, No. 6782.)

The thirty-six leaves of this manuscript belong to a volume "written in the seven hundred and sixth year of Diocletian." (990 A.D.)

¹Coptic Apocrypha in the Dialect of Upper Egypt, Introduction, p. XVI.

THE INSTRUCTIONS OF APA PACHOMIUS
THE ARCHIMANDRITE

(Brit. Mus. MS. Oriental, No. 7024.)

Pachomius addressed the instructions contained in this MS. to a monk who had become very angry ¹“with a brother monk of Tabenna and had abused him with great violence.” Tabenna was the name of an island upon which was constructed the Monastery of Pachomius. The modern town of Denderah is near the site of the old Monastery.

COPTIC APOCRYPHA

in the

DIALECT OF UPPER EGYPT

Edited, with English Translations

by

E. A. WALLIS BUDGE, M.A., LITT. D.

Keeper of the Egyptian and Assyrian Antiquities in the British Museum

Printed by Order of the Trustees

Sold at the British Museum

1913

THE KORAN

The Koran is one of the most important of the world's Sacred Books. The fact that millions of Muhammadan devotees derive strength, comfort and inspiration from the Truth contained within its sacred pages, is sufficient reason for giving this Book a foremost place in the list of the religious literature of the world.

²“It first transformed a number of heterogeneous desert tribes of the Arabian peninsula into a nation of heroes, and then proceeded to create the vast politico-religious organizations of the Muhammadan world which are one of the great forces with which Europe and the East have to reckon to-day.”

Although most of the subject matter of the Koran is borrowed, it is in one sense original, since Muhammed had a style all his own—vigorous, sincere and impressive.

¹Coptic Apocrypha, p. LVII.

²The Koran, p. VII.

Whatever may have been said to the contrary, Muhammed was a great man. His name is sometimes written, Muhammad, Mohammed or Mahomet; and the meaning of the word in Arabic is, "the praised."

The Prophet was born about 570 A.D.; but he ¹"first appears in the full light of history with his Flight to Medina A.D. 622; and this date, not that of his birth, has been fittingly chosen as the epoch of the Moslem Era. The best-attested tradition places his first appearance as a prophet in Mecca some twelve years earlier."

When Muhammed was about twenty-five years old his uncle gave him a recommendation, and he entered a business owned by a wealthy widow, Khadija by name. Sometime later he was married to the widow. The marriage proved to be a happy union, and they were "blessed with several children."

How Muhammed became a prophet is worthy of notice. Tradition states that he went up Mount Hirá to pray and meditate. While he was asleep the angel Gabriel appeared, and when he awoke a silken scroll was held before him. Although he could not read, nevertheless by the aid of Gabriel, he was able to recite the following:—

"Read! in the name of thy Lord, who created, created man from a drop. Read! for thy Lord is the Most High who hath taught by the pen, hath taught to man what he knew not. Nay truly man walketh in delusion, when he deems that he suffices for himself; to thy Lord they must all return."

This was the beginning of his prophesying, not however of his knowledge. Muhammed is said to have been a shrewd man with black hair, fair skin, and a "prepossessing countenance."

About one year after the death of the Prophet, Abu Behr, Muhammed's successor, collected the "scattered fragments of the Koran." These fragments were found on "date leaves and tablets of white stone," and even on "the breasts of men."

The Koran is divided into one hundred and fourteen

¹Encyclopædia Britannica, Vol. XVI, p. 545.

Suras or Chapters; and the Suras are again sub-divided into verses.

Some of the Suras are short, and do not contain more than four or five verses. Others, again, are long, containing as high as two hundred and eighty-six verses.

The following excerpts go to prove that the Prophet considered the Truth contained in the Koran as "confirmatory of previous Scriptures." Also, that "some of its signs" are "figurative." And again, that there are those "who torture the Scriptures." The latter trait is not peculiar to Muham-med's day and generation!

¹"And that which we have revealed to thee of the Book is the very Truth, confirmatory of previous Scriptures; for God knoweth and beholdeth his servants."

²"He it is who hath sent down to thee 'the Book.' Some of its signs are of themselves perspicuous;—these are the basis of the Book—and the others are figurative. But they whose hearts are given to err, follow its figures, craving discord, craving an interpretation; yet none knoweth its interpretation but God. And the stable in knowledge say, 'We believe in it: it is all from our Lord.' But none will bear this in mind, save men endued with understanding."

³"And some truly are there among them who torture the Scriptures with their tongues, in order that ye may suppose it to be from the Scripture, yet it is not from the Scripture. And they say, 'This is from God;' yet it is not from God: and they utter a lie against God, and they know they do so."

THE KORAN

Translated from the Arabic
by the

REV. J. M. RODWELL, M.A.

London

Published by J. M. Dent and Sons, Ltd.

¹The Koran, Sura, XXXV, p. 292.

²The Koran, Sura III, p. 386.

³The Koran, Sura III, p. 393.

THE MASNAVI I MA'NAVI

¹“The Masnavi is thus described by its author in his Arabic preface:—

“‘This is the book of the Masnavi. It contains the roots of the roots of the roots of the Faith, and treats of the mysteries of “Union” and “Certitude.” . . . The author goes on to state that he wrote his book at the instance of Shaikh Hasan, son of Muhammad, ‘a chief of the Gnostics . . . and a leader of right direction and of sure knowledge;’ and concludes with a prayer that it may prove ‘a blessing to those who are possessed of insight, the godly, the spiritual, the heavenly-minded, the men of light who keep silence and observe. . . .’

“The Masnavi is a summary of the religious sentiments and doctrines of Islam as interpreted and modified by the Muhammadan Mystics or Sufis. . . . Although some Sufi tenets seem repugnant to the teaching of the Koran, nevertheless there is ample evidence to prove that the Sufis were the lineal spiritual descendants of the earliest saints of Islam, and were, in fact, what Catholics call the ‘Religious’ of the Muhammadan communion.”

The keynote or principle which inspires the author and permeates the whole poem is love—the love of the soul for God, and the soul’s sincere desire to be at-one with God. Love and beauty are inseparable, and ²“Beauty, it has been said, ‘stands on the threshold of the mystical world’ and rekindles the love of the soul for its heavenly prototype.”

The poet Rumi descended from a noble family, and was born at Balkh in 1207 A.D.

The poem is very long, containing about 26,000 couplets, and consists “of stories serving as pegs on which to hang spiritual morals.”

The translator has given, to use his own words, “abridgments of the principal stories, and full translations of the main doctrinal morals deduced from them.”

¹Masnavi I Ma'Navî, Introduction, pp. XII, XIV.

²Masnavi I Ma'Navî, Introduction, p. XXIX.

MASNAVI I MA'NAVI

The Spiritual Couplets

of

MAULĀNA JALĀLU-'D-DĪN MUHAMMAD RŪMĪ

Translated and Abridged

by

E. H. WHINFIELD, M.A.

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THE KASHF AL-MAḤJŪB

All students of mysticism will find this treatise both valuable and interesting. Abu 'l-Hasan 'Alī b. 'Uthmān b. 'Alī al-Ghaznawī al-Jullābī al-Hujwīrī, the author, was born in Ghazna, Afghanistan. Little is recorded regarding his life. He studied Ṣūfīism under al-Khuttalī, was a great traveller, and finally "went to reside at Lahore," where he died about 1063 A.D. "He was venerated as a saint long after his death."

The author wrote the Kashf al-Maḥjūb the latter part of his life. The object of the book was "to set forth a complete system of Ṣūfīism." The subject matter comprising this treatise was probably derived by the author from "oral tradition." Several libraries in Europe contain manuscripts of the Kashf al-Maḥjūb.

¹"Dr. Goldziher has observed that Ṣūfīism cannot be regarded as a regularly organised sect within Islam, and that its dogmas cannot be compiled into a regular system. That is perfectly true, but after allowing for all divergences there remains a fairly definite body of doctrine which is held in common by Ṣūfis of many different shades and is the result of gradual agglomeration from many different minds."

We read on p. 43 of this work that the "religion of Ṣūfīism is wholly earnest, therefore do not mix jest with it, and do not take the conduct of formalists as a model, and shun those who blindly imitate them."

¹Kashf al-Maḥjūb, Preface, pp. XXII, XXIII.

The author enumerates at least twelve mystical schools,
into which Šúfiism is subdivided.

THE KASHF AL-MAḤJÚB

The Oldest Persian Treatise on Šúfiism

by

‘ALÍ B. ‘UTHMÁN AL-JULLÁBÍ AL-HUJWÍRÍ

Translated from the Text of the Lahore Edition,

Compared with MSS. in the India Office and British Museum

by

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CHAPTER I

God

IF we make a careful and unbiased study of the Sacred Books of the world we discover that the concept of God among the ancient Chinese was similar in many respects to that of the Hindus, Buddhists and Zoroastrians. The God of the ancient Egyptians is not opposed to the Christian's idea of the Great First Cause. One is astounded at the numerous points of agreement.

Surely, the time has arrived to cast aside the points of disagreement—to open our eyes and realize that we all are worshiping the same God, since there is but one God to worship.

The following is a composite, condensed definition of God—a summary of the wisdom of the ages; and the student must agree that it is not only wonderfully complete but inspiring—and naturally so, since the wise men of old who wrote the Sacred Books were themselves inspired.

From the standpoint of the absolute, or in the absolute sense, God is beyond what is known and manifested, being unsearchable, changeless, perfect, neither seen nor heard, and eternally unconditioned and undivided. God is beginningless and endless, without form and devoid of passions; He, or rather It, is too great to be fully defined by any combination of words, and for that reason is self-described.

All the Sacred Books declare that God is One; the First and the Last; from which nothing can be excluded, and to which nothing can be added.

God is omnipotent, omnipresent, omniscient, our Father and our Mother. God as Mother is the Primal Substance and the Seed of all things—yes, existence itself.

God is Breath of Breath, Spirit, Primeval Fire, Creator or Generator; and being the one great Universal, Supreme

Soul, all things are threaded on God like pearls on a string. The universe is spread in God's vast Form; and the Infinite One is an Ocean into which all things flow—the Supreme Treasure House.

God is Lord of Heaven; and, being omniscient (all-knowledge) Mind, of necessity, is of God's very Essence. This Mind is One Mind, since God is One; the All-Conserving Mind, the Creative Mind, Mind of Mind.

God is not only Life, but Life of Life, Light, Truth, Love and Good.

We cannot conceive of a universe without a Law to govern it; and this Law is the Good Law, the Royal Law, the Perfect Law of Liberty, the Law of Love, the Law of the Spirit of Life—an Originating and All-comprehending, Eternal Principle.

There is no variableness in God since He is eternal, immortal and infinite; nevertheless He is that from which every transformation arises.

The foregoing is a digest, or terse account, of the excerpts from the Sacred Books which appear in this chapter.

This concise description will give the reader a preview of the quotations which follow.

Excerpts from the Sacred Books on the Fifty-Seven Attributes of God.

G O D

*Eternally
Unconditioned
Undivided*

1. "Realize that thou art 'that'—Brahm, which is the cessation of all differentiation, which never changes its nature and is as unmoved as a waveless ocean, eternally unconditioned and undivided."

—RAJA YOGA PHILOSOPHY,
Shrimat Shankaracharya's
Crest Jewel of Wisdom, p. 136.

Changeless

2. "I am the Lord, I change not."

—MALACHI 3:6.

"And also the Strength of Israel will not lie or repent; for he is not a man, that he should repent."

—I SAMUEL 15:29.

"Forever, O Lord, thy word is settled in heaven.

"Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.

"They continue this day according to thine ordinances: for all are thy servants."

—PSALMS 119:89-91.

"The Tão, considered as unchanging, has no name."

—THE TEXTS OF TÃOISM,

The Tão Teh King, Part I, p. 74.

"Immovable [is] God alone, and rightly [He] alone; for He Himself is in Himself, and by Himself, and round Himself, completely full and perfect.

* * * * *

"God, then, hath [ever] been unchanging, and ever, in like fashion, with Himself hath the Eternity consisted,—having within itself Cosmos ingenerate, which we correctly call [God] Sensible.

"Of that [transcendent] Deity this Image hath been made,—Cosmos, the imitator of Eternity."

—THRICE-GREATEST HERMES,

The Perfect Sermon, Vol. II, p. 368.

3. "We do not recognize (Brahma as any thing perceptible); therefore we do not know how to teach him (his nature to a disciple). It is even different from what is known (from the manifested universe; if you then say, it must be the unmanifested universe, no) it is also beyond what is not known (to the senses, it is beyond the unmanifested universe)."

*Beyond what
Known and
Manifested*

—THE KÉNA OR TALAVAKÁRA UPANISHAD OF
THE SÁMA VÉDA, pp. 668-9.

"Was that which was produced before Heaven and Earth a thing? That which made things and gave to each its character was not itself a thing."

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part II, p. 72.

"And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

"They shall perish; but thou remainest; and they all shall wax old as doth a garment;

"And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

—HEBREWS 1:10-12.

Unsearchable 4. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

"It is as high as heaven . . .

"The measure thereof is larger than the earth, and broader than the sea."

—JOB 11:7-9.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

—ISAIAH 55:8, 9.

"Great is the Lord, and greatly to be praised; and his greatness is unsearchable."

—PSALMS 145:3.

"O Lord that dwellest eternally,
whose are the highest heavens,
whose chambers are in the air,
whose throne is beyond imagination,
whose glory inconceivable;

* * * * *

Hear the voice of thy servant,
give ear to thy creature's petition,
and attend to my words!"

—THE APOCRYPHA AND PSEUDEPIGRAPHIA
OF THE OLD TESTAMENT,

IV EZRA 8:20, 21, 24.

Vol. II, pp. 594-5.

5. "No man hath seen God at any time."

*Neither Seen
Nor Heard*

—I JOHN 4:12.

"The Tâo cannot be heard; what can be heard is not It. The Tâo cannot be seen; what can be seen is not It. The Tâo cannot be expressed in words; what can be expressed in words is not It. Do we know the Formless which gives form to form? In the same way the Tâo does not admit of being named.'"

—THE SACRED BOOKS OF THE EAST, VOL. XL.

The Texts of Tâoism.

The Writings of Kwang-Tze, Part II, p. 69.

"Behold, I go forward, but he is not there; and backward, but I cannot perceive him:

"On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him."

—JOB 23:8, 9.

"The King of kings, and Lord of lords;

"Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen."

—I TIMOTHY 6:15, 16.

"Not in the sight abides his form, none beholds him by the eye. Those who know him dwelling in the heart (in the

ether of the heart) by the heart (pure intellect) and mind, become immortal.”

—ŚWÉTÁŚWATARA UPAÑISHAD, p. 396.

“But verily thou art not able to behold Me with these thine eyes; the divine eye I give unto thee.”

—THE BHAGAVAD-GÎTÂ, p. 113.

Perfect, Self-described 6. “The Perfect Tão is very recondite, and by nothing else but Itself can it be described. Since ye wish to hear about it, ye cannot do so by the hearing of the ear:—that which eludes both the ears and eyes is the True Tão; what can be heard and seen perishes, and only this survives. There is (much) that you have not yet learned, and especially you have not acquired this! Till you have learned what the ears do not hear, how can the Tão be spoken about at all?”

—THE SACRED BOOKS OF THE EAST, Vol. XL.

*The Texts of Tãoism. Yü Shû King,
or the Classic of the Pivot of Jade, Part II, p. 266.*

“As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him.”

—PSALMS 18:30.

Beginningless and Endless 7. “There is no end or beginning to the Tão.”

The Texts of Tãoism,

—THE SACRED BOOKS OF THE EAST, Vol. XXXIX.

The Writings of Kwang-Tze, Part I, p. 382.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.”

—PSALMS 90:2.

“Our God is a living God.

“His power fills the universe. He was before the world saw light. He will be when the world exists no more. He formed thee; with His Spirit thou breathest.

His bow is of fire. His arrows are of flame."

—THE TALMUD.

8. "Lão the Master said, The Great Tào has no bodily form, but It produced and nourishes heaven and earth. The Great Tào has no passions¹, but It causes the sun and moon to revolve as they do. *Without Form, Devoid of Passions*

"The Great Tào has no name, but It effects the growth and maintenance of all things.

"I do not know its name, but I make an effort, and call It the Tào."

—THE SACRED BOOKS OF THE EAST, Vol. XL.

The Texts of Tàoism.

Khing Kâng King, or the Classic of Purity, Part II, p. 249.

"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"

—NUMBERS 23:19.

"And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape."

—JOHN 5:37.

9. "One God and Father of all, who is above all, and through all, and in you all." *One*

—EPHESIANS 4:6.

"Know that the Lord he is God; there is none else beside him."

—DEUTERONOMY 4:35.

"There is but one Brahma which is Truth's self. It is from ignorance of that One that god-heads have been conceived to be diverse."

—MAHABHARATA,

Udyoga Parva, Vol. III, p. 145.

¹ "Passions", that is, feelings, affections, as in the first of the thirty-nine Articles," p. 250.

"The Atman, which is the substratum of the ego in man, is one: and therefore different from the physical bodies which on the other hand are many. How can this body then be the Atman?"

—RAJA YOGA PHILOSOPHY,
Shrimat Shankaracharya's Aprozhanubhuti, p. 8.

"As the sun, manifesting all parts of space, above, between, and below, shines resplendent, so over-rules the all-glorious adorable God, one alone, all that exists in likeness with its cause."

—ŚWÉTĀŚWATARA UPAISHAD, pp. 397-8.

"The Oneness being Source and Root of all, is in all things as Root and Source. Without [this] Source is naught; whereas the Source [Itself] is from naught but Itself."

—THRICE-GREATEST HERMES,
Corpus Hermeticum IV (V),
The Cup or Monad, Vol. II, p. 90.

"When he perceiveth the diversified existence of beings as rooted in One, and spreading forth from it, then he reacheth the eternal."

—THE BHAGAVAD-GĪTĀ, p. 139.

The First and the Last 10. "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God."

—ISAIAH 44:6.

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

—REVELATION 1:8.

Nothing Excluded, Nothing Added 11. "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it."

—ECCLESIASTES 3:4.

"In the essence of Suchness (God), there is neither anything which has to be excluded, nor anything which has to be added."

—THE AWAKENING OF FAITH, p. 57.

12. "The Lord God omnipotent reigneth."

Omnipotent

—REVELATION 19:16.

"I am the Almighty God; walk before me, and be thou perfect."

—GENESIS 17:1.

"Holy art Thou, more powerful than all power.
Holy art Thou, transcending all pre-eminence."

—THRICE-GREATEST HERMES,

Pœmandres, the Shepherd of Men, Vol. II, p. 19.

"The energy of God is Power that naught can e'er surpass, a Power with which no one can make comparison of any human thing at all, or any thing divine."

—THRICE-GREATEST HERMES,

Mind Unto Hermes, Vol. II, p. 178.

13. "That they should seek the Lord, if happily they might feel after him, and find him, though he be not far from every one of us."

Omnipresent

—ACTS 17:27.

"Whither shall I go from thy spirit? or whither shall I flee from thy presence?"

"If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

"If I take the wings of the morning, and dwell in the uttermost parts of the sea;

"Even there shall thy hand lead me, and thy right hand shall hold me."

—PSALMS 139:7-10.

"May the one God, who, like the spider, through his own nature, encases himself with many threads, which are produced by the first (cause, Pradhána, nature), grant us identity with Brahma,—

"The one God, who is concealed in all beings, who pervades all, who is the inner soul of all beings, the ruler of all actions, who dwells in all beings, the witness, who is mere thinking, and without qualities."

—ŚWÉTÁSĪWATARA UPANISHAD, p. 401.

"Whoever knows the God who is without commencement, without end, who within this impervious (world) is the creator of the universe, who is of an infinite form, the one penetrator of the universe, becomes liberated from all bonds."

—ŚWÉTÁSĪWATARA UPANISHAD, p. 399.

Omniscient 14. "In whom are hid all the treasures of wisdom and knowledge."

—COLOSSIANS 2:3.

"Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known."

—MATTHEW 10:26.

"O Lord, thou hast searched me, and known me.

"Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.

* * * * *

"Such knowledge is too wonderful for me; it is high, I cannot attain unto it."

—PSALMS 139:1, 2, 6.

"The Master said, 'The Tão does not exhaust itself in what is greatest, nor is it ever absent from what is least; and therefore it is to be found complete and diffused in all things. How wide is its universal comprehension! How deep is its unfathomableness! The embodiment of its attri-

butes in benevolence and righteousness is but a small result of its spirit-like (working); but it is only the perfect man who can determine this. The perfect man has (the charge of) the world;—is not the charge great?" "

—THE SACRED BOOKS OF THE EAST, Vol. XXXIX,
The Texts of Tâoism.

The Writings of Kwang-Tze, Part I, p. 342.

"So there is nothing that cannot be perceived by it, [that is, the world of relativity is submerged in the oneness of Suchness] (God). Thence we assign to Suchness this quality, the universal illumination of the universe."

—AÇVAGHOSHA'S AWAKENING OF FAITH, p. 97.

"Helping and guarding, guarding behind and guarding in front, Mithra, the lord of wide pastures, proves an undeceivable spy and watcher for the man to whom he comes to help with all the strength of his soul, he of the ten thousand spies, the powerful, all-knowing, undeceivable god."

* * * * *

"But I think thus in my heart:

"Should the evil thoughts of the earthly man be a hundred times worse, they would not rise so high as the good thoughts of the heavenly Mithra;

. . . "Should the heavenly wisdom in the earthly man be a hundred times greater, it would not rise so high as the heavenly wisdom in the heavenly Mithra.'"

—THE SACRED BOOKS OF THE EAST, Vol. XXIII,
The Zend-Avesta.

The Yasts and Sîrôzahs, Part II, pp. 131 and 146-7.

15. "Our Father which art in heaven, Hallowed be thy *Father* name."

—MATTHEW 6:9.

"Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord,

art our father, our redeemer; thy name is from everlasting.”
—ISAIAH 63:16.

“This is the Monad which is incomprehensible or unknowable; this it is which has no Seal (or Mark), in which are all Seals; which is blessed for ever and ever. This is the eternal Father; this the ineffable, unthinkable, incomprehensible, untranscendible Father; this it is in which the All become joyous.”

—FRAGMENTS OF A FAITH FORGOTTEN,
Codex Brucianus, pp. 549, 550.

Mother 16. “I the Father of this universe, the Mother, the Supporter, the Grandsire, the Holy One to be known, the Word of Power.”

—THE BHAGAVAD-GÎTÂ, p. 98.

“Thus it is that the Tào produces (all things), nourishes them, brings them to their full growth, nurses them, completes them, matures them, maintains them, and overspreads them.”

—THE SACRED BOOKS OF THE EAST, Vol. XXXIX,
The Texts of Tâoism.
The Tào Teh King, Part I, p. 94.

Trinity 17. “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”

—I JOHN 5:7.

“The Tào produced One; One produced Two; Two produced Three; Three produced All things.”

—THE SACRED BOOKS OF THE EAST, Vol. XXXIX.
The Texts of Tâoism.
The Tào Teh King, Part I, p. 85.

“Hail, My brethren and My children. Let there be with you the peace of My Father, which is Mine, which I

received from My Father, so that I might make it to remain with you for all time.' And He breathed on their faces and said, 'Receive ye the Holy Spirit.' "

—COPTIC APOCRYPHA,
The Book of the Resurrection of Jesus Christ,
By Bartholomew the Apostle, p. 205.

"They are even father, mother and child; mind is even the father, speech the mother, and life the child."

—BRIHAD ARANYAKA UPANISHAD, p. 222.

"The Mahayana has a triple significance.

"The first is the greatness of quintessence. . . .

"The second is the greatness of attributes. . . .

"The third is the greatness of activity."

—AÇVAGHOSHA'S AWAKENING OF FAITH, pp. 53-4.

"The Mind of the Father uttered [the Word] that all should be divided [or cut] into three. His Will nodded assent, and at once all things were so divided.

* * * * *

"He who governs all things with the Mind of the eternal.

* * * * *

"In every cosmos there shineth [or is manifested] a Triad, of which a Monad is source.

* * * * *

"All things are served in the Gulphs of the Triad.

* * * * *

"From this Triad the Father mixed every spirit.

* * * * *

"Arming both mind and soul with triple Might."

—ECHOES FROM THE GNOSSIS,
The Chaldaean Oracles, Vol. VIII, pp. 51-54.

Seed of All Things 18. "From Him is the seed of all things, and it is He that upholds the Earth with all her mobile and immobile creatures."

—MAHABHARATA,
Canti Parva, Vol. VIII, p. 883.

"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

—GENESIS 1:29.

"For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

"And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha."

—ROMANS 9:28, 29.

("Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)

"Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God."

—II CORINTHIANS 9:10, 11.

Existence Itself 19. "The Atman is permanent, eternal and therefore existence itself."

—RAJA YOGA PHILOSOPHY,
Shrimat Shankaracharya's Aprojhanubhuti, p. 6.

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

"Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things."

—ACTS 17:24, 25.

20. "All is the effect of all, one universal Essence."

—BRIHAD ARANYAKA UPANISHAD, p. 208.

*Universal
Essence*

21. "This soul is Brahma, and stands as the soul and substance of the universe."

—RAJA YOGA PHILOSOPHY,
Shrimat Shankaracharya's Apropkshanubhuti, p. 13.

Substance

"I wisdom dwell with prudence, and find out knowledge of witty inventions.

* * * * *

"My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.

"I lead in the way of righteousness, in the midst of the paths of judgment:

"That I may cause those that love me to inherit substance; and I will fill their treasures."

—PROVERBS 8:12, 19-21.

22-23. "O Primal Origin of my origination; Thou Primal Substance of my substance; First Breath of breath, the breath that is in me."

*Primal
Substance
Breath of
Breath*

—ECHOES FROM THE GNOSIS,
A Mithriac Ritual, Vol. VI, pp. 18, 19.

"The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones.

* * * * *

"Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

"And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

* * * * *

"Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord

God; Come from the four winds, O breath, and breathe upon these slain, that they may live.

"So I prophesied as he commanded me, and the breath came into them and they lived, and stood upon their feet, an exceeding great army."

—EZEKIEL 37:1, 5, 6, 9, 10.

"But hast lifted up thyself against the Lord of heaven; . . . and thou hast praised the gods of silver, and gold, of brass, iron, wood and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

—DANIEL 5:23.

Spirit 24. "God is a Spirit: and they that worship him must worship him in spirit and in truth."

—JOHN 4:24.

"Of this same Spirit, of which I have already spoken many times, all things have need; for that it raises up all things, each in its own degree, and makes them live, and gives them nourishment."

—THRICE-GREATEST HERMES,
Cyril of Alexandria,
Fragment XVIII, p. 259.

Fire 25. "The Lord, whose fire is in Zion, and his furnace in Jerusalem."

—ISAIAH 31:9.

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like refiner's fire, and like fullers' sope."

—MALACHI 3:2.

"The Third Utterance (Logos)"

"Hear me, give ear to me — . . . Creator of the Light;
O Holder of the Keys; Inbreather of the Fire; Fire-hearted

One, whose Breath gives Light; . . . O Lord of Light, whose Body is of Fire."

—ECHOES FROM THE GNOSIS,
A Mithriac Ritual, Vol. VI, p. 25.

26. "All things were made by him; and without him was *Creator* not any thing made that was made."

—JOHN 1:3.

"I have made the earth, and created man upon it: I even my hands, have stretched out the heavens, and all their host have I commanded."

—ISAIAH 45:12.

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."

—COLOSSIANS 1:16.

"For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, The God of hosts, is his name."

—AMOS 4:13.

"Indeed, I have no hope that the Creator of the whole of Greatness, the Father and the Lord of all the things (that are), could ever have one name. . . . He who cannot be named, or rather He who can be called by every name.

"For He, indeed, is One and All. . . .

"He, then, alone, yet all-complete in the fertility of either sex, ever with child of His own Will, doth ever bring to birth whatever He hath willed to procreate.

"His Will is the All-goodness, which also is the Goodness of all things, born from the nature of His own Divinity."

—THRICE-GREATEST HERMES,
The Perfect Sermon, Vol. II, p. 344.

"His being is conceiving of all things and making (them). . . . He ever makes all things, in heaven, in air, in earth, in deep, in all of cosmos, in every part that is and that is not of everything. For there is naught in all the world that is not He."

—THRICE-GREATEST HERMES,

Corpus Hermeticum V. (VI.)

Though Unmanifest God is Most Manifest.

Vol. II, p. 104.

Generator 27. "I am the Generator of all; all evolves from Me."

—THE BHAGAVAD-GÎTÂ, p. 104.

Threaded on 28. "There is naught whatsoever higher than I. . . . All this
God Like is threaded on Me, as rows of pearls on a string."

*Pearls on
a String*

—THE BHAGAVAD-GÎTÂ, p. 82.

Universe Spread 29. "First of the Gods, most ancient Man Thou art,
in God's Form Supreme receptacle of all that lives;
Knower and known, the dwelling-place on high;
In Thy vast Form the universe is spread.

* * * * *

"In power boundless, measureless in strength,
Thou holdest all: then Thou Thyself art All."

—THE BHAGAVAD-GÎTÂ, pp. 122-3.

"Who knoweth not in all these that the hand of the Lord hath wrought this?

"In whose hand is the soul of every living thing, and the breath of all mankind."

—JOB 12:9, 10.

Supreme 30. "Lofty, beyond all thought, unperishing,
Treasure-House Thou treasure-house supreme, all-immanent."

—THE BHAGAVAD-GÎTÂ, p. 116.

"The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to

bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow."

—DEUTERONOMY 28:12.

"He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

"When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures."

—JEREMIAH 10:12, 13.

31. "Just as the rivers of all lands
Into the ocean find their way,
May gods and men from every world
Approach and find their way to thee."

*An Ocean into
which All
Things Flow*

—BUDDHISM IN TRANSLATIONS,
Jātaka, p. 31.

"To us there is but one God, the Father, of whom are all things, and we in him."

—CORINTHIANS 8:6.

32. "All this universe has the (Supreme) Deity for its life. *Universal Soul*
That Deity is Truth. He is the Universal Soul. . . .

* * * * *

"That particle which is the Soul of all this is Truth; it is the Universal Soul."

—CHHÁNDOGYA UPANISHAD, pp. 593, 595..

"God is as a soul and the world as a body."

—MASNAVI I MA'NAVI, p. 29.

33. "The Supreme Soul hath another name, viz, Pure *Supreme Soul*
Knowledge."

—MAHABHARATA,
Udyoga Parva, Vol. III, p. 162.

Lord of Heaven 34. "He is Lord of heaven, Sovereign of earth, the one Existence."

—APOCRYPHA AND PSEUDEPIGRAPHIA

OF THE OLD TESTAMENT,

The Sibylline Oracles, 1:35, *Vol. II*, p. 377.

"Know therefore this day, and consider in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else."

—DEUTERONOMY 4:39.

"The heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is."

—DEUTERONOMY 10:14.

Mind Is of God's Very Essence 35. "*Hermes*. The Mind, O Tat, is of God's very essence—(if such a thing as essence of God there be)—and what that is, it and it only knows precisely.

"The Mind, then, is not separated off from God's essentiality, but is united unto it, as light to sun."

—THRICE-GREATEST HERMES,

Corpus Hermeticum XII. (XIII.)

About the Common Mind, *Vol. II*, p. 199.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

"For who hath known the mind of the Lord? or who hath been his counsellor?"

—ROMANS 11:33, 34.

Creative Mind 36. "This is Setheus, who dwells in the Shrine as a King and God. He is the Logos-Creator; it is He who commandeth the All to work. He is the Creative Mind according to the command of God, the Father; whom the creature adores as God, and as Lord, and as Saviour, and is subject to Him; at whom all things stand in wonder because of His grace and

beauty; for whose head the inner universe forms a crown, and the outer is set under His feet, while the middle universe surroundeth Him."

—FRAGMENTS OF A FAITH FORGOTTEN,
Codex Brucianus, p. 553.

"Mind is Brahma; for from mind even are verily born these beings,—by mind, when born, they live;—mind they approach, (mind) they enter."

—TĀITTARIYA UPANISHAD, p. 465.

"O Lord, how great are thy works! and thy thoughts are very deep."

—PSALMS 92:5.

37. "He is in one mind and who can turn him?"

One Mind

—JOB 23:13.

"The counsel of the Lord standeth forever, the thoughts of his heart to all generations."

—PSALMS 33:11.

"But as all infinite merits in fact constitute the one mind which, perfect in itself, has no need of seeking after any external things other than itself. . . . On that account suchness is designated the Tathâgata's womb."

—AÇVAGHOSHA'S,
Awakening of Faith, p. 98.

38. "[When the absolute soul assumes a relative aspect by its Self-affirmation] it is called the all-conserving mind. . . .

*All-conserving
Mind*

"The same mind has a twofold significance as the organiser and the producer of all things.

* * * * *

"Enlightenment is the highest quality of the mind; . . . penetrating everywhere, as the unity of all."

—AÇVAGHOSHA'S,
Awakening of Faith, pp. 61-2.

Mind of Mind 39. "For Mind is not without the That-which-makes-it-Mind; and That-which-is-the-End-of-Mind doth not subsist apart from Mind.

* * * * *

"For it is Mind of Mind who is the Architect of this [the manifested] fiery world."

—ECHOES FROM THE GNOSIS,
The Chaldaean Oracles, Vol. VIII, pp. 29, 38.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

"And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

—ROMANS 8:26, 27.

Life of Life 40. "He who is the ear of the ear, the mind of the mind, the speech of speech, is verily the life of life, the eye of the eye."

—KÉNAOR TALAVAKARA UPANISHAD, p. 668.

"He said,—'Because all obtains increase in him therefore is he Adhyarha.' 'Which is the one god?' 'Life; this is called Brahma, this what is beyond.'

* * * * *

"Whoever knows what is oldest and best, becomes the oldest and best among his own. Life is verily what is oldest and best."

—BRIHAD ARANYAKA UPANISHAD, pp. 285-6, 342.

"He bringeth forth the living out of the dead, and He bringeth forth the dead out of the living: and He quickeneth the earth when dead. Thus is it that ye too shall be brought forth.

* * * * *

"He is the Living One. No God is there but He. 'Call then upon Him and offer Him a pure worship. Praise be to God the Lord of the Worlds!"

—THE KORAN,
Sura XXX.—The Greeks,
Sura XL.—The Believer, pp. 211, 245.

"And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

"Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

"So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

—GENESIS 3:23, 24.

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

"That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days."

—DEUTERONOMY 30:19, 20.

"For with thee is the fountain of life: in thy light shall we see light."

—PSALMS 36:9.

"For whoso findeth me findeth life, and he shall obtain favour of the Lord."

—PROVERBS 8:35.

"He that hath the Son hath life; and he that hath not the Son of God hath not life."

—I JOHN 5:12.

Light 41. "God is light, and in him is no darkness at all."
—I JOHN 1:5.

"Nor is the knowledge of Brahma possible if the nature of Brahma and non-Brahma were to belong to one subject, because there would be in reality a contradiction, as darkness is contradictory at the manifestation of the sun."

—BRIHAD ARANYAKA UPANISHAD, p. 174.

"God is the Light of the Heavens and of the Earth. His light is like a niche in which is a lamp—the lamp encased in glass—the glass, as it were, a glistening star. From a blessed tree is it lighted, the olive neither of the East nor of the West, whose oil would well nigh shine out, even though fire touched it not! It is light upon light. God guideth whom He will to His light, and God setteth forth parables to men, for God knoweth all things."

—THE KORAN,
Sura XXIV.—Light, pp. 446-7.

"That, the Light of all lights, is said to be beyond darkness; Wisdom, the Object of Wisdom, by Wisdom to be reached, seated in the hearts of all."

—THE BHAGAVAD-GÎTÂ, pp. 136-7.

Truth 42. "And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and righteousness."

—ZECHARIAH 8:8.

"And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory."

—JEREMIAH 4:2.

"And it is the Spirit that beareth witness, because the Spirit is truth."

—I JOHN 5:6.

"If ye love me keep my commandments.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

—JOHN 14:15-17.

"Thy righteousness is an everlasting righteousness, and thy law is the truth."

—PSALMS 119:142.

"He is the rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he."

—DEUTERONOMY 32:4.

"And the words of thy Lord are perfect in truth, and in justice: none can change his words: He is the Hearing, Knowing."

—THE KORAN,

Sura VI, Cattle, p. 328.

"As the spider proceeds along with his web, as little sparks proceed from fire, so proceed from that soul all organs, all worlds, all the gods, all beings. The nearest conception of him is this, that he is the truth of truth. The organs are the truth, he is the truth of them."

—BRIHAD ARANYAKA UPANISHAD, p. 250.

"'Come then,' [they say,] 'and enter in through the door of this hall of double Maāti¹, for thou knowest us.'"

"'We will not let thee enter in through us,' say the bolts of this door, 'unless thou tellest [us] our names'; 'Tongue

¹*Maat*. "The wife of Thoth, and daughter of Ra; she assisted at the work of creation. She is the goddess of absolute regularity and order, and of moral rectitude, and of right and truth. . . . Her emblem is the feather."

[of the Balance] of the place of right and truth' is your name."

—THE BOOK OF THE DEAD, Vol. II, p. 375.

Love 43. "He that loveth not knoweth not God; for God is love."

—I JOHN 4:8.

"Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."

—JEREMIAH 31:3.

"God, who is rich in mercy, for his great love wherewith he loved us,

"Even when we were dead in sins, hath quickened us together with Christ."

—EPHESIANS 2:4, 5.

"Love is the astrolabe of God's mysteries.

A lover may hanker after this love or that love,

But at last he is drawn to the King of love.

However much we describe and explain love,

When we fall in love we are ashamed of our words.

Explanation by the tongue makes most things clear,

But love unexplained is clearer.

When pen hastened to write,

On reaching the subject of love it split in twain.

When the discourse touched on the matter of love,

Pen was broken and paper torn.

In explaining it Reason sticks fast, as an ass in mire;

Naught but Love itself can explain love and lovers."

—THE MASNAVI I MA'NAVI, p. 5.

Good 44. "O taste and see that the Lord is good: blessed is the man that trusteth in him."

—PSALMS 34:8.

"For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

—PSALMS 100:5.

"Thou art good, and doest good; teach me thy statutes.

* * * * *

"It is good for me that I have been afflicted; that I might learn thy statutes.

"The law of thy mouth is better unto me than thousands of gold and silver."

—PSALMS 119:68, 71, 72.

"For Christ is the end of the law for righteousness to every one that believeth."

—ROMANS 10:4.

"This is the goodness of God: He bestoweth it on whom He will: God is of immense goodness!"

—THE KORAN,

Sura LXII. The Assembly, p. 374.

"Not knowing that God is wholly Good. O wretched slaves, be sober!"

—ECHOES FROM THE GNOSIS,

The Chaldaean Oracles, Vol. VIII, p. 30.

45. "The good law of the mighty [One] is the good law; *Good Law* good law's the law."

—THRICE-GREATEST HERMES,

Excerpts by Strobæus,

of Piety and [True] Philosophy, Vol. III, p. 8.

46. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer *Perfect Law of Liberty* of the work, this man shall be blessed in his deed."

—JAMES 1:25.

"And I will walk at liberty: for I seek thy precepts.

* * * * *

“And I will delight myself in thy commandments, which I have loved.”

—PSALMS 119:45, 47.

“Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.”

—II CORINTHIANS 3:17.

Royal Law 47. “If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well.”

—JAMES 2:8.

“For we know that the law is spiritual: but I am carnal, sold under sin.”

—ROMANS 7:14.

Law of the Spirit of Life 48. “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.”

—ROMANS 8:2.

“Who also hath made us able ministers of the new testament; not of the letter, but of the Spirit: for the letter killeth, but the spirit giveth life.”

—II CORINTHIANS 3:6.

Law of Love 49. “Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.”

—ROMANS 13:10.

“But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

“Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

“Master, which is the great commandment in the law?

“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets."

—MATTHEW 22:34-40.

50. "There is an originating and all-comprehending (principle) in my words, and an authoritative law for the things (which I enforce)." *Originating and All-comprehending Principle*

—THE TEXTS OF TÂOISM,
The Tâo Teh King, Part I, pp. 112-13.

51. "My fifth name is All good things created by Mazda, the offspring of the holy principle." *Holy Principle*

—THE ZEND-AVESTA,
The Yasts and Sîrôzahs, Part II, p. 25.

52. "The determination that the only eternal and permanent principle of the Cosmos is Atman (the Subject of all perception), and that everything else is opposed in its very nature to this Atman (i. e. is unpermanent) as being the object of perception—Such fixed (theoretical) determination, the cause of indifference, is called the Right knowledge of objects." *Eternal, Permanent Principle*

—RAJA YOGA PHILOSOPHY,
Shrimat Shankaracharya's Apropkshanubhuti, p. 2.

53. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." *No Variableness*

—JAMES 1:17.

"Yea, thou shalt not find any variableness in the way of God."

—THE KORAN,
Sura XXXV.
The Creator, or the Angels, p. 293.

Eternal 54. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

—ROMANS 1:20.

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

"Professing themselves to be wise, they became fools,

"And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

—ROMANS 1:21-23.

"The Lord is King for ever and ever."

—PSALMS 10:16.

"But thou, O Lord, shalt endure for ever; and thy remembrance unto all generations."

—PSALMS 102:12.

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

—ISAIAH 57:15.

"Behold Osiris, Hu-nefer, victorious, who saith:—

... "Thou art crowned Prince of heaven thou art the One dowered [with all sovereignty] who comest forth from the sky. Rā is victorious! O thou divine youth, thou heir of everlastingness, thou self-begotten one, O thou who didst give thyself birth! O One, mighty [one], of myriad forms and aspects, king of the world.' ...

“Homage to thee, O thou holy god, thou mighty and beneficent being, thou Prince of eternity.”

—THE BOOK OF THE DEAD,
Vol. I, pp. 12-14, Vol. III, p. 632.

55. “Now unto the King eternal, immortal, invisible, the *Immortal* only wise God, be honour and glory for ever and ever. Amen.”

—I TIMOTHY 1:17.

56. “Great is our Lord, and of great power: his understand- *Infinite* ing is infinite.”

—PSALMS 147:5.

“Infinite is that, infinite is this. From the infinite one proceeds the infinite one. On taking the infinity of the infinite one, there is left infinity.”

—BRIHAD ARANYAKA UPANISHAD, p. 331.

57. “That itself on which all things depend, and from *From which* which every transformation arises!” *Every*

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part II, p. 243.

58. “O ye mortal men of flesh who are nought, why do ye so quickly exalt yourselves, having no eye unto life’s end? Do ye not tremble at nor fear God, who overlooks you? the Most High who knows, who looks on all, who witnesses all, who nourishes all? the Creator who has planted his sweet Spirit in all, and made him a guide to all mortals? There is one God, sole Sovereign, excellent in power, unbegotten, almighty, invisible, yet seeing all himself. Yet he himself is beheld by no mortal flesh. For what flesh can see visibly the heavenly and true God, the Immortal, whose abode is in heaven? Nay not even face to face with the sun’s rays are men able to stand, being mortals, mere veins and flesh wedded to bones. Worship him, who is alone Prince of the *Miscellaneous*

World, who alone exists from age to age, self-sprung, unbegotten, holding all in sway through all time, giving to all men their testing time in the common light."

—THE APOCRYPHA AND PSEUDEPIGRAPHA

OF THE OLD TESTAMENT,

The Sibylline Oracles, I:1-18, *Vol. II*, p. 377.

"Therefore, the feet of man on the earth tread but on a small space, but going on to where he has not trod before, he traverses a great distance easily; so his knowledge is but small, but going on to what he does not already know, he comes to know what is meant by Heaven. He knows it as The Great Unity; The Great Mystery; The Great Illuminator; The Great Framer; The Great Boundlessness; The Great Truth; The Great Determiner. This makes his knowledge complete. As the Great Unity, he comprehends it; as The Great Mystery, he unfolds it; as the Great Illuminator, he contemplates it; as the Great Framer, it is to him the Cause of all; as the Great Boundlessness, all is to him its embodiment; as the Great Truth, he examines it; as the Great Determiner, he holds it fast.

"Thus Heaven is to him all; . . . (At first) he does not know it, but afterwards he comes to know it. In his inquiries, he must not set to himself any limits, and yet he cannot be without a limit. Now ascending, now descending, then slipping from the grasp, (the Tào) is yet a reality, unchanged now as in antiquity, and always without a defect."

—THE TEXTS OF TAOISM,

The Writings of Kwang-Tze, Part II, pp. 112-13.

"It (God) was not created in the past, nor is it to be annihilated in the future; it is eternal, permanent, absolute; and from all eternity it sufficiently embraces in its essence all possible merits.

"That is to say, suchness (God) has such characteristics as follows: the effulgence of great wisdom; the universal illumination of the universe; the true and adequate knowledge; the mind pure and clean in its self-nature; the eternal,

the blessed, the self-regulating and the pure; the tranquil, the immutable, and the free."

—THE AWAKENING OF FAITH,
In the Mahâyâna, pp. 95-6.

"And a second time, . . . Great Brahma spake to the priest as follows:

"I, O priest, am Brahma, Great Brahma, the Supreme Being, the Unsurpassed, the Perceiver of All Things, the Controller, the Lord of All, the Maker, the Fashioner, the Chief, the Victor, the Ruler, the Father of All Beings Who Have Been and Are to Be.'"

—BUDDHISM IN TRANSLATIONS,
Kevaddha-Sutta of the Dīgha-Nikāya, p. 311.

"Then Zarathustra said: 'Reveal unto me that name of thine, O Ahura Mazda!'" . . .

"Ahura Mazda replied unto him: 'My name is . . .'"—

Then follows a list of twenty names, among which are:
Perfect Holiness.

Understanding.

Knowledge.

Weal.

Ahura (the Lord).

The most Beneficent.

He in whom there is no harm.

The unconquerable One.

The All-seeing One.

The healing One.

The Creator.

Mazda (the All-knowing One).

"'Worship me O Zarathustra, by day and by night.'"

—THE ZEND-AVESTA,
The Yasts and Sîrôzahs, Part II, pp. 24-26.

"The late Dr. H. Brugsch collected¹ a number of the epithets which are applied to the gods, from texts of all periods; and from these we may see that the ideas and

¹"Religion und Mythologie, pp. 96-99."

beliefs of the *Egyptians* concerning God were almost identical with those of the Hebrews and Muhammadans at later periods. When classified these epithets read thus:—

“‘God is One and alone, and none other existeth with Him; God is the One, the One Who hath made all things.

‘God is a spirit, a hidden spirit, the spirit of spirits, the great spirit of the Egyptians, the divine spirit.

‘God is from the beginning and He hath been from the beginning; He hath existed from of old and was when nothing else had being. He existed when nothing else existed, and what existeth He created after He had come into being. He is the father of beginnings.

‘God is the eternal One, He is eternal and infinite; and endureth for ever and aye; He hath endured for countless ages, and He shall endure to all eternity.

* * * * *

‘God is truth, and He liveth by truth, and He feedeth thereon. He is the King of truth, He resteth upon truth, He fashioneth truth, and He executeth truth throughout all the world.

‘God is life, and through Him only man liveth. He giveth life to man, and He breatheth the breath of life into his nostrils.

‘God is father and mother, the father of fathers, and the mother of mothers. . . .

‘God Himself is existence, He liveth in all things, and liveth upon all things. . . .

‘God hath made the universe, and He created all that therein is: . . .

‘He is the great Master, the primeval Potter. . . . ’”

Egyptian Ideas of the Future Life, pp. 19-22.

CHAPTER II

The Beneficence of God

 Four definition of God is correct, then the ancients were justified in affirming that nothing imperfect comes from God.

The Supreme Being rules by Law with great thought: the world itself stands on Truth, and God upholds and enfolds all things.

God sowed love's bond, and bestowed the mystery of bringing forth love; furthermore He knows and loves those who keep His commandments. The best friend of man is God, for He is gracious and merciful. God is always on the side of the good man, whom He protects, guides, perfumes and gives rest.

It is God Who opens our understanding; He is our rock, our shield and our refuge; and He never sows fear in the consciousness of mortals.

Our heavenly Father is a full source of glory and healing; He created health and pleasure, He rewards those who serve Him, and He hears and answers prayer.

How true is David's meditation on the providence of God. Truly, He is clothed with honor and majesty, and His works are manifold. The earth is overflowing with all that is good and beautiful, if we will but open our blind eyes.

Let us sing unto the Lord as long as we live—yea, let all mankind rejoice and be glad.

The preceding is a digest, or terse account, of the excerpts from the Sacred Books which appear in this chapter.

This concise description will give the reader a preview of the quotations which follow.

Excerpts from the Sacred Books on the Beneficence of God.

THE BENEFICENCE OF GOD

- Nothing* 1. "As for God his way is perfect; the word of the Lord is
Imperfect tried: he is a buckler to all them that trust in him."
from God —II SAMUEL 22:31.

"For from the Paternal Source naught that's imperfect spins [or wheels]."

—ECHOES FROM THE GNOSIS,
The Chaldaean Oracles, Vol. VIII, p. 30.

- Upholds and* 2. "The eternal God is thy refuge, and underneath are the
Enfolds All everlasting arms: . . . "
Things —DEUTERONOMY 33:27.

"What (Tão's) skillful planter plants
Can never be uptorn;
What his skillful arms enfold,
From him can ne'er be borne."

—THE TEXTS OF TÂOISM,
The Tão Teh King, Part I, p. 97.

- World Stands* 3. "Rabban Simeon b. Gamaliel said: On three things the
on Truth world stands: on judgment, on truth, and on peace."
—APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT,
Pirkê Aboth, I:18, Vol. II, p. 694.

"Yea, surely God will not do wickedly, neither will the Almighty pervert judgment."

—JOB 34:12.

"I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him."

—JOHN 8:26.

"Sanctify them through thy truth: thy word is truth."

—JOHN 17:17.

"It is He who hath appointed the sun for brightness, and the moon for a light, and hath ordained her stations that ye may learn the number of years and the reckoning of time. God hath not created all this but for the truth. He maketh his signs clear to those who understand."

—THE KORAN,

Sura X.—Jonah, Peace Be On Him!, p. 275.

"A Hymn of Praise to Rā by Nekht, . . . who saith: . . . "Thou lord of heaven, thou lord of earth, thou king of Right and Truth, thou lord of eternity, thou prince of everlastingness, thou sovereign of all the gods, thou God of life, thou creator of eternity, thou maker of heaven wherein thou art firmly established!"

—THE BOOK OF THE DEAD, Vol. I, pp. 15, 16.

"Uddālaka, . . . said, . . .

"All this universe has the (Supreme) Deity for its life. That Deity is Truth. He is the Universal Soul."

—CHHĀNDOGYA UPANISHAD, p. 593.

4. "Thou that rulest with great thought the hosts that stand before thee. . . . For Thou alone art able to sustain all who are, and those who have passed away, and those who are to be, those who sin, and those who are righteous." *Rules with Great Thought*

—THE APOCRYPHA AND PSEUDEPIGRAPHA

OF THE OLD TESTAMENT

II Baruch, XXI:6, 9-10. Vol. II, p. 493.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all."

—I CHRONICLES 29:11.

Rules by Law 5. "The law of the Lord is perfect, converting the soul:
 "The statutes of the Lord are right, rejoicing the heart:
 the commandment of the Lord is pure, enlightening the
 eyes."

—PSALMS 19:7, 8.

"The word of truth is the fighter . . .

"The Law of the worshippers of Mazda is the truest
 giver of all the good things, of all those that are the off-
 spring of the good principle; and so is the Law of Zara-
 thustra."

—THE ZEND-AVESTA,
The Yasts and Sîrôzahs, Part II, p. 160.

"So, then, these three, Fate, [and] Necessity, [and]
 Order, are most immediately effected by God's Will, who
 rules the Cosmos by His Law and by His Holy Reason.

"From these, accordingly, all willing or not-willing is
 altogether foreign, according to God's Will.

"They are not moved by wrath nor swayed by favour,
 but are the instruments of the Eternal Reason's self-compul-
 sion, which is [the Reason] of Eternity, that never can be
 turned aside, or changed, or be destroyed."

—THRICE-GREATEST HERMES,
The Perfect Sermon, Vol. II, p. 386.

Bestows Love 6. "God divided the one substance of His love and bestows
 a particle thereof, as a peculiar gift, upon every one of His
 friends in proportion to their enravishment with Him; then
 He lets down upon that particle the shrouds of humanity and
 nature and temperament and spirit, in order that by its pow-
 erful working it may transmute to its own quality all the
 particles that are attached to it, until the lover's clay is
 wholly converted into love, and all his actions and looks
 become so many indispensable conditions of love. This state
 is named 'union' alike by those who regard the inward
 meaning and those who regard the outward expression."

—THE KASHF AL-MAHJÚB, pp. 258-9.

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.”

—I JOHN 3:1.

“God’s love of Man is His good will towards him and His having mercy on him. Love is one of the names of His will, . . . and His will is an eternal attribute whereby He wills His actions. In short, God’s love towards Man consists in showing much favour to him, and giving him a recompense in this world and the next, and making him secure from punishment and keeping him safe from sin.”

—THE KASHF AL-MAHJÚB, p. 307.

7. “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.”

*Loves Those
Who Keep His
Commandments*

—JOHN 14:21.

“But love will the God of Mercy vouchsafe to those who believe and do the things that be right.”

—THE KORAN,

Sura XIX. Mary, p. 124.

8. “For the Self-begotten One, the Father-Mind, perceiving His own Works, sowed into all Love’s Bond, . . . so that all might continue loving on for endless time, and that these Weavings of the Father’s Gnostic Light might never fail. With this Love, too, it is the Elements of Cosmos keep on running.”

*Sowed Love’s
Bond*

—ECHOES FROM THE GNOSIS,

The Chaldaean Oracles, Vol. VIII, p. 69.

“And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.”

—I JOHN 4:16.

*Bestowed
Mystery of Love*

9. "This, then, is truer than all truth, and plainer than what the mind['s eye] perceives;—that from that Universal God of Universal Nature all other things for evermore have found, and had bestowed on them, the mystery of bringing forth; in which there is innate the sweetest Charity, [and] Joy, [and] Merriment, Longing, and Love Divine."

—THRICE-GREATEST HERMES,
The Perfect Sermon, Vol. II, pp. 345-46.

*Knows Those
Who Love Him*

10. "But if any man love God, the same is known of him."

—I CORINTHIANS 8:3.

"Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?"

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

—JOHN 14:22, 23.

Gives Rest

11. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

—JEREMIAH 6:16.

"As soon as it proceeds to action, it has a name. When it once has a name, (men) can know to rest in it. When they know to rest in it, they can be free from all risk of failure and error."

—THE TEXTS OF TÂOISM,
The Tâo Teh King, Part I, p. 75.

"Those who believe, and whose hearts rest securely on the thought of God. What! shall not men's hearts repose in the thought of God? They who believe and do the things that be right—blessedness awaiteth them, and a goodly home."

—THE KORAN,
Sura XIII, Thunder, p. 336.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy and my burden is light."

—MATTHEW 11:28-30.

12. "The Lord is gracious, and full of compassion; slow to anger, and of great mercy." *Gracious, Merciful*

—PSALMS 145:8.

"But by the grace of God I am what I am: and his grace which was bestowed on me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."

—I CORINTHIANS 15:10.

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever."

—PSALMS 107:1.

"Behold we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."

—JAMES 5:11.

"O Beloved One, come and stroke my head in mercy!

* * * * *

"Remove not Thy shadow from my head,

* * * * *

"Yet Thy bounty had regard to my senseless dust,

* * * * *

"O Light on high! what is repentance without Thy grace
But a mere mockery of the beard of repentance;

* * * * *

"O take my life, Thou that art the source of life!
For apart from Thee I am wearied of my life.

* * * * *

"I am weary of learning and sense."

—THE MASNAVI I MA'NAVI, p. 283.

"Peace be upon you! Your Lord hath laid down for himself a law of mercy; so that if any one of you commit a fault through ignorance, and afterwards turn and amend, He surely will be Gracious, Merciful."

—THE KORAN,

Sura VI.—Cattle, p. 322.

Our Best 13. "The best preacher is the heart; the best teacher is
Friend time; the best book is the world; the best friend is God."

—THE TALMUD.

"Bless the Lord, O my soul, and forget not all his benefits:

* * * * *

"Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies."

—PSALMS 103:2, 4.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

—I CORINTHIANS 2:9.

Protects 14. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

* * * * *

"For he shall give his angels charge over thee, to keep thee in all thy ways."

—PSALMS 91:1, 11.

"When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell."

—PSALMS 27:2.

"And he had no host to help him instead of God, neither was he able to help himself.

"Protection in such a case is of God—the Truth: He is the best rewarder, and He bringeth to the best issue."

—THE KORAN,

Sura XVIII, The Cave, p. 184.

15. "A good man obtaineth favour of the Lord."

—PROVERBS 12:2.

*On Side of
Good Man*

"In the Way of Heaven, there is no partiality of love; it is always on the side of the good man."

—THE TEXTS OF TÂOISM,

The Tâo Teh King, Part I, p. 121.

16. "*The Essence-Perfuming.* Embracing in full from all eternity infinite spotless virtues . . . and incomprehensibly excellent spiritual states that can efficiently exercise an eternal and incessant influence upon all beings, suchness (God) thereby perfumes the minds of all beings."

Perfumes

—THE AWAKENING OF FAITH,

In the Mahâyâna, p. 88.

17. "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

*Opens Our
Understanding*

* * * * *

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known."

—ISAIAH 42: 7, 16.

"Now therefore, children, hearken unto me,
And I will open your eyes to see,
And to understand the works of God.

* * * * *

“To walk uprightly in all his ways,
And not to go about in the thoughts of an evil imag-
ination
And with eyes full of fornication.”

— THE APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT,

Fragments of a Zadokite Work, III:1, 2, Vol. II, p. 804.

Does Not Sow Fear 18. “For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”

—II TIMOTHY 1:7.

“And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

“That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

“The Lord hath broken the staff of the wicked, and the sceptre of the rulers.” —ISAIAH 14:3-5.

“The Father doth not sow fear, but pours forth persuasion.”

—ECHOES FROM THE GNOSIS,
The Chaldaean Oracles, Vol. VIII, p. 30.

Guides 19. “To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.”

—LUKE 1:79.

“And the Lord shall guide continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.”

—ISAIAH 58:11.

“But God will increase the guidance of the already guided.”

—THE KORAN,
Sura XIX, Mary, p. 123.

20. "The God of my rock; in him will I trust: he is my *Rock, Shield,*
shield, and the horn of my salvation, my high tower, and *Refuge*
my refuge, my saviour; thou savest me from violence."

—II SAMUEL 22:3.

"Trust in him at all times: ye people, pour out your heart before him: God is a refuge for us. Selah."

—PSALMS 62:8.

21. "But unto you that fear my name shall the Sun of *Source of Glory*
righteousness arise with healing in his wings." *and Healing*

—MALACHI 4:2.

"To Atar, . . . the God who is a full source of Glory,
the God who is a full source of healing."

—THE ZEND-AVESTA,
The Yasts and Sîrôzahs, Part II, p. 8.

22. "For I will restore health unto thee, and I will heal *Created Health*
thee of thy wounds, saith the Lord." *and Pleasure*

—JEREMIAH 30:17.

"Acquaint now thyself with him, and be at peace: thereby
good shall come unto thee.

* * * * *

"For then shalt thou have thy delight in the Almighty,
and shalt lift up thy face unto God."

—JOB 22:21, 26.

"They shall be abundantly satisfied with the fatness of
thy house; and thou shalt make them drink of the river of
thy pleasures."

—PSALMS 36:8.

"Ahura Mazda spake unto Spitama Zarathustra, saying:
'I created for the faithful the help, the enjoyments, the com-
forts, and the pleasures of Haurvatât'. "

—THE ZEND-AVESTA,
The Yasts and Sîrôzahs, Part II, p. 49.

¹"Haurvatât, the Genius of Health . . . "

*Rewards Those
that Serve Him*

23. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

"But his delight is in the law of the Lord; and in his law doth he meditate day and night.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

—PSALMS 1:1-3.

"So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth."

—PSALMS 58:11.

"Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name."

—PSALMS 91:14.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

—HEBREWS 11:6.

"The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me."

—PSALMS 18:20.

"Fear the day when ye shall return to God: then shall every soul be rewarded according to its desert, and none shall have injustice done to them."

—THE KORAN,

Sura II, The Cow, p. 370.

"And of all, are grades of recompense as the result of their deeds; and of what they do, thy Lord is not regardless."

—THE KORAN,
Sura VI.—Cattle, p. 329.

24. "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles." *Hears and Answers Prayer*

—PSALMS 34:17.

"The Lord is nigh unto all them that call upon him, to all that call upon him in truth."

—PSALMS 145:18.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

—JOHN 15:7.

"Demand of me, thou upright one! of me, who am the Maker, the best of all beings, the most knowing, the most pleased in answering what is asked of me; demand of me, that thou mayst be the better, that thou mayst be the happier."

—THE ZEND-AVESTA,
The Vendîdâd, Part I, p. 192.

"When in anguish the soul of the broken-hearted crieth, He that created him heareth his plaint."

—THE APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT,
Sirach, IV:6, Vol. I, p. 328.

"O Hearer of prayer.

Prayers are granted by Thee before they are uttered,
Thou openest the door to admit hearts every moment!
How many letters Thou writest with Thy Almighty pen!"

—THE MASNAVI I MA'NAVI, pp. 225-6.

“For He is a God of justice,
 And with Him is no partiality.
 He will not show partiality against the poor man,
 And the supplications of the distressed He heareth.
 He doth not ignore the cry of the fatherless,
 Nor the widow, when she poureth out (her) plaint.”

—THE APOCRYPHA AND PSEUDEPIGRAPHA

OF THE OLD TESTAMENT,

Sirach, XXXV:12-14, *Vol. I*, p. 438.

“Amen-Ra, . . . the prince of that which hath come
 into being from the beginning, saith:—

* * * * *

“‘Every good word . . . which shall be uttered or
 said before me by any person whatsoever I will fulfil to the
 uttermost, omitting nothing.”

—THE BOOK OF THE DEAD,

Vol. III, p. 659.

A Meditation on Providence 25. “Bless the Lord, O my soul. O Lord my God, thou
 art very great; thou art clothed with honour and majesty.

* * * * *

“He sendeth the springs into the valleys, which run
 among the hills.

“They give drink to every beast of the field: the wild
 asses quench their thirst.

“By them shall the fowls of the heaven have their habi-
 tation, which sing among the branches.

“He watereth the hills from his chambers: the earth is
 satisfied with the fruit of thy works.

“He causeth the grass to grow for the cattle, and herb
 for the service of man: that he may bring forth food out of
 the earth;

“And wine that maketh glad the heart of man, and oil
 to make his face to shine, and bread which strengtheneth
 man’s heart.

* * * * *

“O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

* * * * *

“The glory of the Lord shall endure for ever: the Lord shall rejoice in his works.

* * * * *

“I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being.

“My meditation of him shall be sweet: I will be glad in the Lord.”

—PSALMS 104:1, 10-15, 24, 31, 33-34.

CHAPTER III

Creation

HE original model of all things existed from the beginning in the Mind of God—yea, prior to the beginning, since God was before the world saw light, and He will be when this hoary earth has disintegrated. From this archetypal form sprang creation.

God is Mind, and this Mind is Substance. Thoughts are things, and when God reflects He energiseth in things. The universe is God's thoughts made manifest, and thinking manifest is making.

They, the Father-Mother God, united in Love; and God begat by the power of His will. The Father's Mind forth-bubbled, and His ideas took upon themselves innumerable forms; thus the universe sprang from the Supreme Soul, the one and only Substance.

The heavens and the earth were created in Truth, and they are both perfect and deathless.

God's form is this vast universe. Suffering mortals should take comfort in the thought that they are literally in God.

The preceding is a digest, or terse account, of the excerpts from the Sacred Books which appear in this chapter.

This concise description will give the reader a preview of the quotations which follow.

Excerpts from the Sacred Books on Creation.

CREATION

1. "The Lord by wisdom hath founded the earth: by understanding hath he established the heavens." *The Archetypal Form*

—PROVERBS 3:19.

"And when I saw these things I understood by reason of Man-Shepherd's Word (Logos).

"But as I was in great astonishment, He said to me again: Thou didst behold in Mind the Archetypal Form whose being is before beginning without end. Thus spake to me Man-Shepherd.

* * * * *

"And God- the- Mind, being male and female both, as Light and Life subsisting, brought forth another Mind to give things form, who, God as he was of Fire and Spirit, formed Seven Rulers who enclose the cosmos that the sense perceives. Men call their ruling Fate."

—THRICE-GREATEST HERMES,
Corpus Hermeticum I.

Pœmandres, the Shepherd of Men, Vol. II, pp. 6, 7.

"The grandest forms of active force
From Tào come, their only source.
Who can of Tào the nature tell?
Our sight it flies, our touch as well.
Eluding sight, eluding touch,
The forms of things all in it crouch;
Eluding touch, eluding sight,
There are their semblances¹, all right.
Profound it is, dark and obscure;
Things' essences all there endure.
Those essences the truth enfold

¹"Lao-Tze's mind is occupied with a very difficult subject—to describe the production of material forms by the Tào; how or from what, he does not say. What I have rendered 'semblances,' Julien 'les images,' and Chalmers 'forms,' seems, as the latter says, in some way to correspond to the 'Eternal Ideas' of Plato in the Divine Mind. But Lâu-Tze had no idea of 'personality' in the Tào."

Of what, when seen, shall then be told.
 Now it is so; 'twas so of old.
 Its name—what passes not away;
 So, in their beautiful array,
 Things form and never know decay.

“How know I that it is so with all the beauties of existing things? By this (nature of the Tâo).”

—THE TEXTS OF TÂOISM,
The Tâo Teh King, Part I, p. 64.

Energiseth in 2. “In the beginning God created the heaven and the
Things earth.” —GENESIS 1:1.

“And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.”

—GENESIS 1:2.

“He stretched out the north over the empty place, and hangeth the earth upon nothing.

* * * * *

“By his spirit he hath garnished the heavens.”

—JOB 26:7, 13.

“Let them praise the name of the Lord: for he commanded and they were created.”

—PSALMS 148:5.

“Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.”

—REVELATION 4:11.

“But all things must be made; both ever made, and also in accordance with the influence of every space.

“For He who makes, is in them all; not established in some one of them, nor making one thing only, but making all.

“For being Power, He energiseth in the things He makes and is not independent of them,—although the things He makes are subject to Him.”

—THRICE-GREATEST HERMES,
Corpus Hermeticum XI (XII).
Mind Unto Hermes Vol. II, pp. 178-9.

“After the Thâi Kî (or Primal Ether) commenced its action, the earliest period of time began to be unfolded. The curtain of the sky was displayed, and the sun and moon were suspended in it; the four-cornered earth was established, and the mountains and streams found their places in it. Then the subtle influences (of the Ether) operated like the heaving of the breath, now subsiding and again expanding; the work of production went on in its seasons above and below; all things were formed as from materials, and were matured and maintained.”

—THE TEXTS OF TÂOISM,
The Stone Tablet in the Temple of Lâo-Tze,
Vol. II, Appendix VII, pp. 311-12.

3. “They united in love. Hence life was produced.”
—BRIHAD ARANYAKA UPANISHAD, p. 225.
-

*They United
in Love*

“He hath made everything beautiful in his time.”
—ECCLESIASTES 3:11.

4. “In ancient times the universe was one vast expanse of water, motionless and skyless, and without this earth occupying any space in it. Enveloped in darkness, and intangible, its aspect was exceedingly awful. Utter silence reigning all over, it was immeasurable in extent . . . He then created wind, and fire, and the sun also of great energy . . . The divine Grandsire then, assuming a visible form, begat (by power of his will) some sons possessed of great energy.”

*Begat by
Power of
His Will*

—MAHABHARATA,
Canti Parva, Vol. VII, p. 539.

Thinking 5. "Now 'thinking-manifest' deals with things made alone,
Manifest for thinking-manifest is nothing else than making.

* * * * *

"And as He thinketh all things manifest, He manifests through all things and in all, and most of all in whatsoever things He wills to manifest."

—THRICE-GREATEST HERMES,
Corpus Hermeticum V (VI),

Though Unmanifest God Is Most Manifest, Vol. II, p. 100.

Waves of 6. "When waves of thought arise from the Ocean of
Thought, Sound, Wisdom,
Speech They assume the forms of sound and speech.

These forms of speech are born and die again,
 These waves cast themselves back into the Ocean.
 Form is born of That which is without form,
 And goes again, for, 'Verily to Him do we return.'

"Wherefore to thee every moment come death and
 'return.'

Mustafa saith, 'The world endureth only a moment.'
 So, thought is an arrow shot by God into the air.
 How can it stay in the air? It returns to God."

—MASNAVI I MA'NAVI, p. 24.

Word of God 7. "By the word of the Lord were the heavens made: and
(Logos) all the host of them by the breath of his mouth.

"He gathereth the waters of the sea together as an heap:
 he layeth up the depth in storehouses.

* * * * *

"For he spake, and it was done; he commanded, and it stood fast."

—PSALMS 33:6, 7, 9.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

* * * * *

"For he looked for a city which hath foundations, whose builder and maker is God." —HEBREWS 11:3, 10.

"I would fain remember God's works,
And what I have seen I would recount.
By the word of God His works were formed,
And what was wrought by His good pleasure according
to His decree."

—THE APOCRYPHA AND PSEUDEPIGRAPHA OF
THE OLD TESTAMENT,

Sirach, XLII:15, Vol. I, p. 471.

"The nature of His Intellectual Word (Logos) is a productive and creative Nature. This is as though it were His Power-of-giving-birth, or [His] Nature, or [His] Mode of being, or call it what you will,—only remembering this: that He is Perfect in the Perfect, and from the Perfect makes, and creates, and makes to live, perfect good things."

—THRICE-GREATEST HERMES,

*Cyril of Alexandria,
Fragment XIV, Vol. III, p. 255.*

8. "The Father's Mind forth-bubbled, conceiving with His Will in all its prime, Ideas that can take upon themselves all forms; . . . *Father's Mind
Forth-bubbled*

"For, for the world of many forms, the King laid out an intellectual Plan [or Type] not subject unto change . . . the World, made glad with the ideas that take all shapes, grew manifest with form.

"Of these Ideas there is One only Source, from which there bubble-forth in differentiation other ones that no one can approach— . . .

"It was the Father's first self-perfect Source that welled-forth these original Ideas."

—ECHOES FROM THE GNOSIS,

The Chaldaean Oracles, Vol. VIII, pp. 66-7.

9. "This universe hath sprung from that Supreme Soul by the union of Conditions respecting name, form, and other *Universe
Sprung from
Supreme Soul*

attributes. The Vedas also, pointing it out duly, declare the same and inculcate that the Supreme Soul and the universe are different and not identical."

—MAHABHARATA,
Udyoga Parva, Vol. III, p. 141.

God Created 10. "In all truth God created the Heavens and the Earth,
Heavens in that He may reward every one as he shall have wrought;
All Truth and they shall not be wronged."

—THE KORAN,
Sura XLV, The Kneeling, p. 198.

"Thus saith the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth bread unto the people upon it, and spirit to them that walk therein:

* * * * *

"I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images."

—ISAIAH 42:5, 8.

Creation 11. "Who hath created seven Heavens one above another:
Perfect No defect canst thou see in the creation of the God of Mercy: Repeat the gaze: seest thou a single flaw?

"Then twice more repeat the gaze: thy gaze shall return to thee dulled and weary."

—THE KORAN,
Sura LXVII, The Kingdom, pp. 142-3.

In the first chapter of Genesis, verses 10, 12, 18, 21, and 25, speak of the creation as "good." The 31st. verse of the same chapter refers to the entire creation as "very good."

* * * * *

"And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was *good*."

* * * * *

"And the earth brought forth grass, and herb yielding

seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was *good*.

* * * * *

“And God made two great lights; the greater light to rule the day, the lesser light to rule the night: he made the stars also.

“And God set them in the firmament of the heaven to give light upon the earth,

“And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was *good*.

* * * * *

“And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was *good*.

* * * * *

“And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was *good*.

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“And God saw every thing that he had made, and, behold, it was *very good*. And the evening and the morning were the sixth day.”

—GENESIS 1:10, 12, 16-18, 21, 25, 31.

“The heavens declare the glory of God; and the firmament sheweth his handywork.”

—PSALMS 19:1.

12. “The cause of all life is He who makes the things that cannot die. *Creation
Deathless*

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“All things, therefore, He makes, in many [ways]. And what great thing is it for God to make life, soul, and deathlessness, and change, when thou [thyself] dost do so many things?”

—THRICE-GREATEST HERMES,
*Corpus Hermeticum XI (XII),
Mind Unto Hermes, Vol. II, p. 182.*

"For there's no death for aught of things [that are] . . .

"For death is of destruction, and nothing in the Cosmos is destroyed. For if Cosmos is second God, a life that cannot die, it cannot be that any part of this immortal life should die.

"For truly first of all, eternal and transcending birth, is God the universals' Maker. Second is he 'after His image,' Cosmos, brought into being by Him, sustained and fed by Him, made deathless, . . . as ever free from death."

—THRICE-GREATEST HERMES,
Corpus Hermeticum VIII (IX).
No One of Existing Things Doth Perish,
Vol. II, pp. 124-25.

"Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee."

—NEHEMIAH 9:6.

God has 13. "Thou art the Glory of the Universe having the Uni-
Universe for verse for thy form! Thou art the Lord of the Universe!
His Form O thou whose protection extendeth through that the whole Universe! . . . Victory to thee that art ever employed in the good of the worlds! . . . the Lord of the Lord of the Universe! O Lord of the Past, the Present, and the Future, victory to thee that art the embodiment of gentleness, . . . O thou that always achievest what is good! . . . O thou whose acts always display wisdom, . . . we ever worship thee as the highest Lord, the God of gods."

—MAHABHARATA,
Bhishma Parva, Vol. IV, pp. 249-251.

Miscellaneous "Hermes. With Reason (Logos), not with hands, did
Excerpts the World-maker make the universal World; so that thou thus shouldst think of Him as everywhere and ever-being,

the Author of all things, and One and Only, who by His Will all beings hath created."

—THRICE-GREATEST HERMES,
Corpus Hermeticum IV. (V.)
The Cup or Monad, Vol. II, p. 85.

"The subject of the Tâo is deep, and difficult to describe;—I will give you an outline of its simplest attributes.

"The Luminous was produced from the Obscure; the Multiform from the Unembodied; the Spiritual from the Tâo; and the bodily from the seminal essence. After this all things produced one another from their bodily organisations."

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part II, p. 63.

"—Brahman said,—From the unmanifest first sprang the Great Soul, endued with great intelligence, the source of all the qualities. That is said to be the first creation. The Great Soul is signified by these synonymous words,—the Great Soul, Intelligence, Vishnu, . . . the Understanding."

—THE MAHABHARATA,
Acwamedha Parva, Vol. X, p. 98.

"Bhrigu said,—There is a Primeval Being, known to the great Rishis, of the name of Mānasa¹. He is without beginning and without end. That Divine Being is incapable of being penetrated by weapons. He is without decay and is Immortal. He is said to be Unmanifest. He is Eternal, Undecaying, and Unchangeable. Through Him are creatures born and through Him they die. He first created a Divine Being known by the name of Mahat². Mahat created Consciousness. That Divine Being created Space. That puissant Being is the holder of all created objects. From Space was born Water, and from Water were born Fire and Wind. Through the union of Fire and Wind was born the Earth. Self-born Mānasa then created a divine Lotus pregnant with

¹"Mānasa means 'appertaining to the mind,' or, rather, the Will."

²"Mahat literally means great."

Energy. From that Lotus sprang Brahman, that Ocean of Veda (Knowledge and Power). The Crutis say that as soon as born, that divine Being uttered the words—I am He!—For this He came to be called by the name of Consciousness. He has all created things for his body and He is their Creator.’ ”

—THE MAHABHARATA,
Canti Parva, Vol. VIII, pp. 33-4.

“This evolution may be described as the attributing name and form to that Brahmá which is all existence, all knowledge and all joy—like the attributing of name and form as foam, waves, bubbles, etc., to the waters of the ocean.”

—THE RAJA YOGA PHILOSOPHY,
Shrí-Vakyá-Sudhá, p. 73.

“Mind, impelled by (Brahman’s) desire to create, performs the work of creation by modifying itself, thence ether is produced; they declare that sound is the quality of the latter.”

—THE LAWS OF MANU, p. 21.

“God smiled and said: ‘Nature, arise!’ And from His word there came a marvel, feminine, possessed of perfect beauty, gazing at which the Gods stood all-amazed. And God the Fore-father, with name of Nature, honoured her, and bade her be prolific.

“Then gazing fixedly on the surrounding space, He spake these words as well: ‘Let Heaven be filled with all things full, and Air, and Ether too!’ God spake and it was so.”

—THRICE-GREATEST HERMES,
The Virgin of the World, Vol. III, p. 97-8.

“The Whirls created by the Father’s Thought are themselves, too, intelligent, being moved by Wills ineffable to understand.

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“But the Knowing Fire-whirls of the Knowing Fire [i. e., the Father] all things do yield, subject unto the Father’s Will which makes them to obey.”

—ECHOES FROM THE GNOSIS,

The Chaldæan Oracles, Vol. IX, pp. 15, 19.

CHAPTER IV

The Origin and Constitution of Man

AN was created in God's image by the heat of His meditation—by the Word of Truth, by God's own will did man come into manifestation. He was created male and female by the breath of the Almighty, and was well done in Truth. Man is a wonderful being; he comprises the whole world in one idea (the microcosm). He is a spark from the infinite, universal Fire; an individual soul in the Universal Soul, or soul within Soul.

The real spiritual man is immortal; he has dominion and is free: he is beyond disease and all discordant conditions.

Through ignorance man fell; he is asleep, dreaming away the hours, and through selfish love he suffers and becomes a prey to disease and death.

Man has a dual nature; his higher or immortal self, and his lower or mortal nature. To know the higher self, or true nature, is the quintessence of wisdom; and to be awake to the fact that man is the image and likeness of God is one of the first essential steps to be taken on the path which leads heavenward.

The old man must be put off—in other words, transformed or transmuted into the new man in Christ Jesus. This transformation of the natural man is accomplished through a realization that the human will is a deadly weapon, and by casting down vain imaginations through the power of the Christ Truth. This dominion over the lower, fleshly self will never be gained while we are double minded. We cannot serve two masters. When man is governed by the one divine Mind he becomes balanced or poised in his thoughts, feelings, words and actions; it is then possible for him to be still and know that now is the day of salvation, since man is

now and forever a son of God. Man has a spiritual birth-right, which gives him dominion over sin, disease and death.

The inner impulse, or still small voice, must not only be heard but obeyed; and then the without will be as the within, the two will be one, and man as God's image and likeness, neither male nor female and yet both male and female, will be brought into manifestation—a living, breathing reality.

The preceding is a digest, or terse account, of the excerpts from the Sacred Books which appear in this chapter.

This concise description will give the reader a preview of the quotations which follow.

Excerpts from the Sacred Books on the Origin and Constitution of Man.

THE ORIGIN AND CONSTITUTION OF MAN

1. "He reflected: These worlds indeed (are created). Let me create the protectors of worlds. Taking out from the waters a being of human shape, he formed him. He heated him (by the heat of his meditation)." *God Created Man*

—THE AITAREYA UPANISHAD OF THE RIG-VEDA,
p. 3.

2. "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." *Of His Own Will, Word of Truth*

—JAMES 1:18.

3. "The spirit of God hath made me, and the breath of the Almighty hath given me life." *Breath of Almighty*

—JOB 33:4.

4. "So God created man in his own image, in the image of God created he him; male and female created he them." *In God's Image*

—GENESIS 1:27.

"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

—GENESIS 9:6.

"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."

—ECCLESIASTES 7:29.

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."

—ACTS 17:29.

"But All-Father Mind, being Life and Light, did bring forth Man co-equal to Himself, with whom He fell in love, as being His own child; for he was beautiful beyond compare, the Image of his Sire. In very truth, God fell in love with His own Form; and on him did bestow all of His own formations.

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"So he who hath the whole authority o'er [all] the mortals in the cosmos and o'er its lives irrational, bent his face downwards through the Harmony, breaking right through its strength, and showed to downward Nature God's fair Form.

"And when she saw that Form of beauty which can never satiate, and him who now possessed within himself each single energy of [all seven] Rulers as well as God's [own] Form, she smiled with love; for 'twas as though she'd seen the image of Man's fairest form upon her Water, his shadow on her Earth.

"He in his turn beholding the form like to himself, existing in her, in her Water, loved it and willed to live in it; and with the will came act, and [so] he vivified the form devoid of reason.

"And Nature took the object of her love and wound herself completely round him, and they were intermingled, for they were lovers.

"And this is why beyond all creatures on the earth man is twofold; mortal because of body, but because of the essential Man immortal.

"Though deathless and possessed of sway o'er all, yet doth he suffer as a mortal doth, subject to Fate.

"Thus though above the Harmony, within the Harmony he hath become a slave. Though male-female, and though he's sleepless from a sleepless [Sire], yet is he overcome [by sleep]."

—THRICE-GREATEST HERMES,

Corpus Hermeticum I.

Pœmandres, the Shepherd of Men, Vol. II, pp. 8-10.

"Thou hast begotten the Man in Thy self-born Mind, and in Thy Reflection and Conception.

"He is the man begotten of Mind, to whom Reflection gave form. Thou hast given all things to the Man."

—FRAGMENTS OF A FAITH FORGOTTEN,

Codex Brucianus, p. 562.

"We created man: and we know what his soul whispereth to him, and we are closer to him than his neck-vein."

—THE KORAN,

Sura L. Kaf, p. 92.

"Test everything. Lay hold upon that which is good. Similarly, do not treat with contempt the image of God. Moreover, keep diligently thy youth with all care, in order that thou mayest be able to keep diligently thine old age with all care, lest thou be put to shame."

—COPTIC APOCRYPHA,

The Instructions of Apa Pachomius,

The Archimandrite, p. 367.

5. "But from the beginning of the creation God made them male and female." *Male and Female*

—MARK 10:6.

"One of the emperors said to Rabon Gamliel, 'Your God is a thief, as it is written, "And the Lord God caused a deep sleep to fall upon Adam and he slept. And He took a rib from Adam."' "

"The Rabbi's daughter said, 'Let me answer this aspersion. Last night robbers broke into my room, and stole

therefrom a silver vessel: but they left a golden one in its stead.'

"The emperor replied, 'I wish that such thieves would come every night.'

"Thus was it with Adam; God took a rib from him, but placed a woman instead of it."

—THE TALMUD.

Well Done in Truth 6. "He brought to them man. They said: 'Well done in truth;' therefore man alone is well formed."

—THE AITAREYA UPANISHAD OF THE RIG-VÉDA, p. 4.

"I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well."

—PSALMS 139:14.

Microcosm 7. "First no atom of matter, in the whole vastness of the universe, is lost; how then can man's soul, which comprises the whole world in one idea be lost?"

—THE TALMUD.

"The Great man exhibits the common sentiment of humanity by the union in himself of all its individualities. Hence when ideas come to him from without, though he has his own decided view, he does not hold it with bigotry; and when he gives out his own decisions, which are correct, the views of others do not oppose them."

—THE TEXTS OF TÂOISM,

The Writings of Kwang-Tze, Part II, pp. 126-7.

A Spark 8. "This is the truth: As from a blazing fire in thousand ways similar sparks proceed, so, O beloved, are produced living souls of various kinds from the indestructible (Brahma), and they also return to him."

—THE MUṆDAKA UPANISHAD,

OF THE ATHARVA VÉDA, p. 655.

9. "Two birds, (the supreme and the individual souls) always united of equal name, dwell upon one and the same tree (the body). The one of them (the individual soul), enjoys the sweet fruit of the fig-tree, the other (the supreme soul) looks round as a witness. *Individual Soul*

"Dwelling on the same tree (with the supreme soul) the deluded soul (the individual soul), immersed, (in the relations of the world) is grieved by the want of power; but when it sees the other, the (long) worshipped ruler as different (from all worldly relations) and his glory, then its grief ceases."

—THE ŚWÉTÁSWATARA UPANISHAD,
OF THE BLACK YAJUR VÉDA, p. 394.

"The soul, however, is not forever in a mortal body, for it can be without the body."

—THRICE-GREATEST HERMES,
OF ENERGY AND FEELING, Vol. III, p. 37.

10. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." *God Gives Us of His Spirit*

—I JOHN 4:13.

11. "Therefore one who thus knows, who has subdued his senses, who is calm, free from all desires, enduring and composed in mind, beholds the soul in the soul alone, beholds the whole soul; sin does not subdue him; he subdues sin; sin does not consume him; he consumes sin. He is free from sin, free from doubt, he is pure, he is the (true) Brahman." *Soul in the Soul*

—BRIHAD ARANYAKA UPANISHAD, p. 325.

12. "The Father of men and gods placed Mind in Soul, and Soul in inert Body." *Mind in the Soul*

—ECHOES FROM THE GNOSIS,
The Chaldean Oracles, Vol. IX, p. 31.

"And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

—GENESIS 2:7.

“For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.”

—I CORINTHIANS 2:16.

Immortal 13. “He asked life of thee, and thou gavest it him, even length of days for ever and ever.”

—PSALMS 21:4.

“The Lord knoweth the days of the upright: and their inheritance shall be for ever.

* * * * *

“Depart from evil, and do good; and dwell for evermore.”

—PSALMS 37:18, 27.

“And this is the promise that he hath promised us, even eternal life.”

—I JOHN 2:25.

“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

“But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.”

—II TIMOTHY 1:9-10.

“Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

“And whosoever liveth and believeth in me shall never die. Believest thou this?”

—JOHN 11:25-26.

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

"To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you."

—I PETER 1:3-4.

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called."

—I TIMOTHY 6:12.

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

—ROMANS 6:22.

"Whatever then doth live, oweth its immortality unto the Mind, and most of all doth man, he who is both recipient of God, and coessential with Him."

—THRICE-GREATEST HERMES,
Corpus Hermeticum XII (XIII).
About the Common Mind, Vol. II, p. 210.

"I go forth into heaven. . . . Indefinite time, without beginning and without end, hath been given to me; I inherit eternity, and everlastingness hath been bestowed upon me."

—THE BOOK OF THE DEAD, Vol. II, p. 207.

"This is the power of the soul centered in itself. Kaivalya, it will at once appear, is not any state of negation or annihilation, as some are misled to think. The soul in kaivalya has its sphere of action transferred to a higher plane limited by a limitless horizon. This our limited minds cannot hope to understand."

—THE YOGA-SUTRA OF PATANJALI, p. 99.

"He is not born, nor doth he die; nor having been, ceaseth he any more to be; unborn, perpetual, eternal and ancient, he is not slain when the body is slaughtered."

—THE BHAGAVAD-GÎTÂ, p. 30.

"Only the one internal Soul sustaineth the body . . . Know that Soul. He is inspired with universal benevolence. He resides in the body like a drop of water in a lotus. . . . Persons that have a knowledge of the Soul say the Soul is different from life. It is the Supreme Soul that has created the seven worlds and set them going. There is no destruction of the living agent when the dissolution of the body takes place. Men destitute of intelligence say that it dies. That is certainly untrue. All that the living agent does is to go from one unto another body. That which is called death is only the dissolution of the body."

—THE MAHABHARATA,
Canti Parva, Vol. VIII, p. 46-47.

"The soul of men shall press God closely to itself, with naught subject to death in it."

—ECHOES FROM THE GNOSIS,
The Chaldean Oracles, Vol. VIII, p. 31.

"O wondrous, mighty son of mighty sire Osiris, [the souls] when they go forth from bodies, are not confusedly and in a rush dissolved into the air, and scattered in the rest of boundless Breath, so that they cannot any more as the same [souls] return again to bodies; nor is it possible, again, to turn them back unto that place from which they came at first—no more than water taken from the bottom of a jar can be poured back again into the self-same place whence it was taken. . . .

"Water is a body void of reason condensed from many compound things into a fluid mass, whereas the soul's a thing of individual nature, son, and of a royal kind, a work of God's [own] hands and mind, and of itself led by itself to mind."

—THRICE-GREATEST HERMES,
Excerpt XXVII,
From the Sermon of Isis to Horus, Vol. III, p. 189.

14. "Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: *Has Dominion*

"Thou hast put all things in subjection under his feet."

—HEBREWS 2:7-8.

"We worship the Fravashi of Gaya Maretan (the first man), who first listened unto the thought and teaching of Ahura Mazda (God). . . .

"Who first thought what is good, who first spoke what is good, who first did what is good; . . . who first possessed and first took possession . . . of the Word, the obedience of the Word, and dominion, and all the good things made by Mazda, that are the offspring of the good Principle."

—THE ZEND-AVESTA,
The Yasts and Sîrôzahs, Part II, pp. 200-1.

"On the sixth day I commanded my wisdom to create man from seven consistencies. . . .

* * * * *

"And I appointed him as ruler to rule on earth and to have my wisdom, and there was none like him of earth of all my existing creatures."

—THE APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT,
The Book of the Secrets of Enoch, XXX:1, 12,
Vol. II, pp. 448-49.

"He has constituted man as the Divinely appointed ruler of all, and to him he has subjected every variety of things, and things that cannot be understood. For what mortal flesh can know all these things? Nay, none knows them save He who from the beginning has made them, the incorruptible Creator, the Eternal, dwelling in the sky, putting before the good much greater reward of good."

—THE APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT,
The Sibylline Oracles, II:13-18. Vol. II, p. 378.

"If ye knew God as He ought to be known, ye would walk on the seas, and the mountains would move at your call."

—THE KASHF AL-MAHJÚB, p. 267.

"Which (the soul), O Yajnavalya, that is within every (being)?" (It is the soul) which conquers hunger, thirst, grief, delusion, old age, (and) death."

—BRIHAD ARANYAKA UPANISHAD, p. 276.

"If, then, thou dost not make thyself like unto God, thou canst not know Him. For like is knowable to like [alone].

"Make, [then,] thyself to grow to the same stature as the Greatness which transcends all measure; leap forth from every body; transcend all Time; become Eternity; and [thus] shalt thou know God.

"Conceiving nothing is impossible unto thyself, think thyself deathless and able to know all,—all arts, all sciences, the way of every life."

—THRICE-GREATEST HERMES,

Corpus Hermeticum XI (XII).

Mind Unto Hermes, Vol. II, pp. 187-88.

Beyond 15. "The ego is beyond all disease, not within the reach of
Disease, comprehension, free from all imagination, and all-pervad-
Free ing."

—RAJA YOGA PHILOSOPHY,

Shrimat Shankaracharya's Arokshanubhuti, p. 7.

"The sage finds his dwelling like the quail (without any choice of his own), and is fed like the fledgling; he is like the bird which passes on (through the air), and leaves no trace (of its flight). . . . After a thousand years, tired of the world, he leaves it, and ascends among the immortals. He mounts on the white clouds, and arrives at the place of God. The three forms of evil do not reach him, his person is always free from misfortune.'"

—THE TEXTS OF TAOISM,

The Writings of Kwang-Tze, Part I, p. 314.

16. "And out of the ground made the Lord God to grow *The Fall* every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

—GENESIS 2:9.

"Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"

"And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

"But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

"And the serpent said unto the woman, Ye shall not surely die:

"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

* * * * *

"And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

"And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

"And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

"And unto Adam he said, Because thou hast hearkened

unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

"Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

—GENESIS 3:1-5, 12-19.

"That clave unto the bright ¹YIMA, the good shepherd, for a long time, while he ruled over the seven Karshvares of the earth, . . .

* * * * *

"In whose reign both aliments were never failing for feeding creatures, flocks and men were undying, waters and plants were undying;

"In whose reign there was neither cold wind nor hot wind, neither old age nor death, nor envy made by the Daêvas, in the times before his lie, before he began to have delight in words of falsehood and untruth.

"But when he began to find delight in words of falsehood and untruth, the Glory was seen to flee away from him in the shape of a bird."

—THE ZEND-AVESTA,
The Yasts and Sîrôzahs, Part II, p. 293.

"Alas! the forbidden fruits were eaten,
And thereby the warm life of reason was congealed.
A grain of wheat eclipsed the sun of Adam,
Like as the Dragon's tail dulls the brightness of the moon.

¹"In the Veda Yama, the son of Vivasvat, is the first man.

* * * * *

"His Avesta twin-brother, Yima, . . . has kept nearly all the attributes which were derived from his former character: on the other hand he is the first king, and the founder of civilization."

—THE ZEND-AVESTA, Part I, Introduction, p. LXXV.

Behold how delicate is the heart, that a morsel of dust
Clouded its moon with foul obscurity!

When bread is 'substance,' to eat it nourishes us;

When 'tis 'empty form,' it profits nothing."

—THE MASNAVI I MA'NAVI, p. 60.

"O children of Adam! let not Satan bring you into
trouble, as he drove forth your parents from the Garden, by
despoiling them of their raiment, that he might cause them
to see their nakedness: He truly seeth you, he and his com-
rades, whence ye see not them. Verily, we have made the
Satans tutelars of those who believe not."

—THE KORAN,

Sura VII.—Al Araf, p. 295.

17. "And so in ignorance she (the soul) descended into
matter."

*Fall Through
Ignorance and
Sleep*

—FRAGMENTS OF A FAITH FORGOTTEN,

The Pistis Sophia, p. 470.

"And the soul's vice is ignorance. For that the soul who
hath no knowledge of the things that are, or knowledge of
their nature, or of Good, is blinded by the body's passions
and tossed about.

"This wretched soul, not knowing what she is, becomes
the slave of bodies of strange form in sorry plight, bearing
the body as a load; not as the ruler, but the ruled. This
[ignorance] is the soul's vice."

—THRICE-GREATEST HERMES,

Corpus Hermeticum X. (XI.),

The Key, Vol. II, p. 146.

"O ye people, earth-born folk, ye who have given your-
selves to drunkenness and sleep and ignorance of God, be
sober now, cease from your surfeit, cease to be glamour-
ed by irrational sleep!"

—THRICE-GREATEST HERMES,

Corpus Hermeticum I.

Pœmandres, the Shepherd of Men, Vol. II, p. 17.

“Though man fell asleep and forgot his previous states,
 Yet God will not leave him in his self-forgetfulness;
 And then he will laugh at his own former state,
 Saying, ‘What mattered my experience when asleep?
 When I had forgotten my prosperous condition,
 And knew not that the grief and ills I experienced
 Were the effect of sleep and illusion and fancy?’
 In like manner this world, which is only a dream,
 Seems to the sleeper as a thing enduring for ever.
 But when the morn of the last day shall dawn,
 The sleeper will escape from the cloud of illusion;
 Laughter will overpower him at his own fancied griefs
 When he beholds his abiding home and place.
 Whatever you see in this sleep, both good and evil,
 Will all be exposed to view on the resurrection day.
 Whatever you have done during your sleep in the world
 Will be displayed to you clearly when you awake.”

—MASNAVI I MA’NAVI, p. 217.

“I am indeed the enjoyer of all sacrifices, and also the Lord, but they know Me not in Essence, and hence they fall.”

—THE BHAGAVAD-GÎTÂ, p. 100.

Fall Through Selfish Love 18. “Increase ye in increasing, and multiply in multitude, ye creatures and creations all; and man that hath Mind in him, let him learn to know that he himself is deathless, and that the cause of death is love, though Love is all.”

—THRICE-GREATEST HERMES,

Corpus Hermeticum I.

Pœmandres, the Shepherd of Men, Vol. II, p. 12.

Mortal Man 19. “As for man, his days are as grass: as a flower of the field, so he flourisheth.

“For the wind passeth over it, and it is gone; and the place thereof shall know it no more.”

—PSALMS 103:15-16.

"The heart is deceitful above all things, and desperately wicked: who can know it?"

—JEREMIAH 17:9.

"O wretched man that I am! who shall deliver me from the body of this death?"

—ROMANS 7:24.

"The ignorant, unconverted man, who is not a follower of noble disciples, not conversant with the Noble Doctrine, . . . considers form in the light of an Ego—either the Ego as possessing form, or form as comprised in the Ego, or the Ego as comprised in form."

—BUDDHISM IN TRANSLATIONS,
The Milindapañha, p. 143.

20. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." *Man's Dual Nature*

—GALATIANS 5:17.

"For now we see through a glass, darkly; but then face to face: now I know in part; but then I shall know even as also I am known."

—I CORINTHIANS 13:12.

"As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

—I CORINTHIANS 15:48-9.

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day."

—II CORINTHIANS 4:16.

"Their form turns to dust but their essence not."

—THE MASNAVI I MA'NAVI, p. 276.

"Knowest thou not the beauty of thine own face?
 Quit this temper that leads thee to war with thyself!
 It is the claws of thine own foolish thoughts
 That in spite wound the face of thy quiet soul.
 Know such thoughts to be claws fraught with poison,
 Which score deep wounds on the face of thy soul."

—THE MASNAVI I MA'NAVI, p. 229.

"The Truth is yourself, but not your mere bodily self,
 Your real self is higher than 'you' and 'me.'
 This visible 'you' which you fancy to be yourself
 Is limited in place, the real 'you' is not limited.
 Why, O pearl, linger you trembling in your shell?"

* * * * *

This outward 'you' is foreign to your real 'you';
 Cling to your real self, quit this dual self.
 Your last self attains to your first (real) self
 Only through your attending earnestly to that union."

—THE MASNAVI I MA'NAVI, p. 317.

"Man is continually being called by intelligence and passion into contrary ways. If he obeys the call of intelligence he attains to faith, but if he obeys the call of passion he arrives at error and infidelity. Therefore passion is a veil and a false guide, and man is commanded to resist it."

—THE KASHF AL-MAHJÚB, p. 207.

"The natural inclination of man towards pursuits that are unreal is alone the cause of the senses being led into error. The soul that is constantly affected by the pursuit of objects that are unreal, remembering only that with which it is always employed, worshippeth only earthly enjoyments that surround it. The desire of enjoyments first killeth men. Lust and wrath soon follow it behind. . . . He that hath conquered his soul without suffering himself to be excited by his soaring desires, killeth these, regarding them as of no value, by the aid of self-knowledge."

—THE MAHABHARATA,

Udyoga Parva, Vol. III, p. 133.

"Let him raise the self by the Self and not let the self become depressed; for verily is the Self the friend of the self, and also the Self the self's enemy;

"The Self is the friend of the self of him in whom the self by the Self is vanquished; but to the unsubdued self the Self verily becometh hostile as an enemy."

—THE BHAGAVAD-GÎTÂ, p. 71.

"Therefore the manas is the cause of the bondage of this individual and also of its liberation. The manas when stained by passion is the cause of bondage, and of liberation when pure devoid of passion and ignorance."

—RAJA YOGA PHILOSOPHY,
Shrimat Shankaracharya's
Crest Jewel of Wisdom, p. 126.

"For I am to behold to-day with Deathless Eyes—I, mortal, born of mortal womb, but [now] made better by the Might of Mighty Power, yea, by the incorruptible Right Hand—[I am to see to-day] by virtue of the Deathless Spirit the Deathless Aeon, the Master of the Diadems of Fire— . . . together with the golden sparklings of the Brilliancy that knows no Death.

"Stay still, O nature doomed to perish, [nature] of men subject to Death! And straightway let me pass beyond the Need implacable that presses on me; for that I am His Son; I breathe; I am!"

—ECHOES FROM THE GNOSIS,
A Mithriac Ritual, Vol. VI, pp. 20-1.

"Therefore when (a man) comes forth (and is born), if he did not return (to his previous non-existence), we should have (only) seen his ghost; when he comes forth and gets this (return), he dies (as we say). He is extinguished, and yet has a real existence:—(this is another way of saying that in life we have) only man's ghost. . . . He has a real existence, but it has nothing to do with place; he has continuance, but it has nothing to do with beginning or end. He has a real existence, but it has nothing to do with place, such is his

relation to space; he has continuance, but it has nothing to do with beginning or end, such is his relation to time; he has life; he has death; he comes forth; he enters; but we do not see his form;—all this is what is called the door of Heaven.”

—THE TEXTS OF TĀOISM,

The Writings of Kwang-Tze, Part II, pp. 84-85.

“*Hermes.* Unless thou first shalt hate thy Body, son, thou canst not love thy Self. But if thou lov’st thy Self thou shalt have Mind, and having Mind thou shalt share in the Gnosis.

“*Tat.* Father, what dost thou mean?

“*Hermes.* It is not possible, my son, to give thyself to both,—I mean to things that perish and to things divine.”

—THRICE-GREATEST HERMES,

Corpus Hermeticum IV. (V.),

The Cup or Monad, Vol. II, p. 88.

“From the two natures, the deathless and mortal, He made one nature,—that of man,—one and the self-same thing; and having made the self-same man both somehow deathless and somehow mortal, He brought him forth, and set him up betwixt the godlike and immortal nature and the mortal, that seeing all he might wonder at all.”

—THRICE-GREATEST HERMES,

Lactantius, Fragment IX, Vol. III, pp. 245-6.

“Let me have possession of my ba (soul), and of my *’khu*, and let me triumph therewith in every place wheresoever it may be. . . .

“May it look upon its material body, may it rest upon its spiritual body; and may its body neither perish nor suffer corruption for ever.”

—THE BOOK OF THE DEAD,

Vol. II, pp. 280-81.

¹“The *khu*, or spiritual soul.”

—THE BOOK OF THE DEAD, Vol. I, Introduction, p. LXII.

21. "And we know that we are of God, and the whole *Know Thyself* world lieth in wickedness.

"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true."

—I JOHN 5:19-20.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

* * * * *

"And hereby we know that we are of the truth, and shall assure our hearts before him.

* * * * *

"And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he has given us."

—I JOHN 3:14, 19, 24.

"Behold, the self (átmá) is verily to be seen, heard, minded (and) meditated upon. Behold, O Maitréyi, by seeing, hearing, minding, knowing the self, all this (universe) is comprehended."

—BRIHAD ARANYAKA UPANISHAD, p. 255.

"The greatest wisdom is to know thyself."

—THE TALMUD.

"'He who knows himself has come to know his Lord,' i. e., he who knows himself to be annihilated knows God to be eternally subsistent."

—THE KASHF AL-MAHJÚB, p. 275.

"And he who thus hath learned to know himself, hath reached that Good which doth transcend abundance; but he through a love that leads astray, expends his love upon his

body,—he stays in Darkness wandering, and suffering through his senses things of Death.

* * * * *

“But how doth ‘he who knows himself, go unto Him,’ as God’s Word (Logos) hath declared?

“And I reply: the Father of the universals doth consist of Light and Life, and from Him man was born.

* * * * *

“If then thou learnest that thou art thyself of Life and Light, and that thou [only] happen’st to be out of them, thou shalt return again to Life. . . .

“But tell me further, Mind of me, I cried, how shall I come to Life again . . . for God doth say: ‘The man who hath Mind in him, let him learn to know that he himself [is deathless].

. . . “I, Mind, myself am present with holy men and good. . . .

“To such my presence doth become an aid, and straight-way they gain gnosis of all things, and win the Father’s love by their pure lives.”

—THRICE-GREATEST HERMES,
Corpus Hermeticum I.

Pœmandres, the Shepherd of Men, Vol. II, pp. 12-14.

Put off the Old Man 22. “And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and I will give them an heart of flesh.”

—EZEKIEL 11:19.

“Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?”

—EZEKIEL 18:31.

“When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.”

—I CORINTHIANS 13:11.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

—II CORINTHIANS 5:17.

"Having abolished in his flesh the enmity, . . . for to make in himself of twain one new man, so making peace.

"And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

—EPHESIANS 2:15, 16.

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

"And be renewed in the spirit of your mind;

"And that ye put on the new man, which after God is created in righteousness and true holiness."

—EPHESIANS 4:22-24.

"When all desires dwelling in the heart have been quitted, then the mortal becomes immortal; (then) he enjoys here Brahma. As the slough of a snake as (something) dead is abandoned on an ant-hill, so is this body (by the soul). Then this uncorporeal, immortal life is even Brahma, even light."

—BRIHAD ARANYAKA UPANISHAD, p. 319.

"For just as far as the increase of reason leads our soul, so far one should be man; in order that by contemplating the divine, one should look down upon, and disregard the mortal part, which hath been joined to him, through the necessity of helping on the lower world.

* * * * *

"May He, when ye have served your time, and have put off the world's restraint, and freed yourselves from deadly bonds, restore you pure and holy to the nature of your higher self, that is of the Divine!"

—THRICE-GREATEST HERMES,
The Perfect Sermon, Vol. II, pp. 327, 329.

*Human Will a
Deadly Weapon*

23. "There is no weapon more deadly than the will."¹

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part II, p. 84.

"Not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;"

—TITUS 1:7.

"But chiefly them that walk after the flesh in lust of uncleanness, and despise government. Presumptuous are they, selfwilled."

—II PETER 2:10.

*Cast Down
Imaginations*

24. "When he has cleansed away the most mysterious sights (of his imagination), he can become without a flaw."

—THE TEXTS OF TÂOISM,
The Tâo Teh King, Part I, p. 54.

"The imagination of man's heart is evil from his youth."

—GENESIS 8:21.

"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

—II CORINTHIANS 10:5.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

—MATTHEW 5:48.

*Be Not
Double Minded*

25. "A double minded man is unstable in all his ways."

—JAMES 1:8.

"Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded."

—JAMES 4:8.

¹"That is, the will, man's own human element, in opposition to the Heavenly element of the Tâo." (p. 84.)

"If you keep your body as it should be, and look only at the one thing, the Harmony of Heaven will come to you. Call in your knowledge, and make your measures uniform, and the spiritual (belonging to you) will come and lodge with you; the Attributes (of the Tâo) will be your beauty, and the Tâo (itself) will be your dwelling-place."

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part II, p. 61.

"(The case of men) is still worse. They are troubled between two pitfalls, from which they cannot escape. Chrysalis-like, they can accomplish nothing. Their minds are as if hung up between heaven and earth. Now comforted, now pitied, they are plunged in difficulties. The ideas of profit and injury rub against each other, and produce in them a very great fire. The harmony (of the mind) is consumed in the mass of men. Their moonlike intelligence cannot overcome the (inward) fire."

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part II, p. 132.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

—MATTHEW 6:24.

"Hence for the mind to be free from sorrow and pleasure is the perfection of virtue; to be of one mind that does not change is the perfection of quietude."

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part I, p. 366.

"He whose mind is thus fixed emits a Heavenly light. In him who emits this heavenly light men see the (True) man."

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part II, p. 82.

A Balanced Mind 26. "As to those who have a lofty character without any ingrained ideas; . . . who attain to longevity without the management of (the breath); who forget all things and yet possess all things; whose placidity is unlimited, while all things to be valued attend them:—such men pursue the way of heaven and earth, and display the characteristics of the sages. . . .

"In accordance with this it is said, 'The sage is entirely restful, and so (his mind) is evenly balanced and at ease. This even balance and ease appears in his placidity and indifference. In this state of even balance and ease, of placidity and indifference, anxieties and evils do not find access to him, no depraving influence can take him by surprise; his virtue is complete, and his spirit continues unimpaired.'

" . . . His sleep is untroubled by dreams; his waking is followed by no sorrows. His spirit is guileless and pure; his soul is not subject to weariness."

—THE TEXTS OF TÂOISM,

The Writings of Kwang-Tze, Part I, pp. 365-6.

"He whose mind is free from anxiety amid pains, indifferent amid pleasures, loosed from passion, fear and anger, he is called a sage of stable mind."

—THE BHAGAVAD-GÎTÂ, p. 38.

Be Still 27. "Stand in awe, and sin not: commune with your own heart upon your bed, and be still."

—PSALMS 4:4.

"Be still, and know that I am God."

—PSALMS 46:10.

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint."

—ISAIAH 40:31.

"Khang Ki said, 'He is entirely occupied with his (proper) self. By this knowledge he has discovered (the nature of) his mind, and to that he holds as what is unchangeable; but how is it that men make so much of him?' The reply was, 'Men do not look into running water as a mirror, but into still water;—it is only the still water that can arrest them all, and keep them (in the contemplation of their real selves).'"

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part I, p. 225.

28. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

*Realize that
You Are a
Son of God*

—I JOHN 3:2.

29. "Actions and words proceed from the inner impulse, and the whole world is transformed."

*Listen to
Inner Impulse*

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part II, p. 323.

"For I delight in the law of God after the inward man."

—ROMANS 7:22.

"'Now, you, Sir, and I have for the object of our study the (virtue) which is internal, and not an adjunct of the body, and yet you are continually directing your attention to my external body;—are you not wrong in this?' Tze-khân felt uneasy, altered his manner and looks, and said, 'You need not, Sir, say anything more about it.'"

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part I, pp. 227-8.

"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man."

—EPHESIANS 3:16.

The Without Is as the Within 30. "When the Lord was asked by a certain man, When should His kingdom come, He saith unto him: 'When two shall be one, and the without as the within, and the male with the female, neither male nor female.' "

—FRAGMENTS OF A FAITH FORGOTTEN,
Some Forgotten Sayings, p. 595.

The Two Shall be One 31. "When Salome asked how long should death hold sway, the Lord said unto her: 'So long as ye women bring forth; for I came to end the works of the female.' And Salome said unto Him: 'I have then done well in not bringing forth. And the Lord answered and said: 'Eat of every pasture, but of that which hath the bitterness [of death] eat not.' And when Salome asked when should those things of which she enquired be known, the Lord said: 'When ye shall tread upon the vesture of shame¹, and when the two shall be one, and the male with the female neither male nor female.' "

—FRAGMENTS OF A FAITH FORGOTTEN,
Some Forgotten Sayings, p. 598.

Neither Male Nor Female 32. "For when they rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven."

—MARK 12:25.

Miscellaneous Excerpts "He only is a perfect man who consists (of three persons united), his wife, himself, and his offspring; thus (says the Veda), and (learned) Brahmanas propound this (maxim) likewise, 'The husband is declared to be one with the wife.' "

—THE LAWS OF MANU, p. 335.

"But suppose one who mounts on (the ether of) heaven and earth in its normal operation, and drives along the six elemental energies of the changing (seasons), thus enjoying himself in the illimitable,—what has he to wait for? Therefore it is said, 'The Perfect man has no (thought of)

¹"To tread on the vesture of shame is to rise above the animal nature." (p. 598.)

self; the Spirit-like man, none of merit; the Sagely-minded man, none of fame.' ”

* * * * *

“The Perfect man is spirit-like. Great lakes might be boiling about him, and he would not feel their heat; the Ho and the Han might be frozen up, and he would not feel the cold; the hurrying thunderbolts might split the mountains, and the wind shake the ocean, without being able to make him afraid. Being such, he mounts on the clouds of the air, rides on the sun and moon, and rambles at ease beyond the four seas. Neither death nor life makes any change in him, and how much less should the considerations of advantage and injury do so!”

—THE TEXTS OF TÁOISM,
The Writings of Kwang-Tze, Part I, pp. 169, 192.

“Now the spirit of man loves purity, but his mind disturbs it. The mind of man loves stillness, but his desires draw it away. If he could always send his desires away, his mind would of itself become still. Let his mind be made clean, and his spirit will of itself become pure.

* * * * *

“He who has this absolute Purity enters gradually into the (inspiration of the) True Tão. And having entered thereinto, he is styled Possessor of the Tão.

“Although he is styled Possessor of the Tão, in reality he does not think that he has become possessed of anything. It is as accomplishing the transformation of all living things, that he is styled Possessor of the Tão.

“He who is able to understand this may transmit to others the Sacred Tão.”

—THE TEXTS OF TÁOISM,
The Classic of Purity, Part II, pp. 251-3.

“All that in man is animal, is proner unto bad [than unto good]; nay, it doth cohabit with it, because it is in love with it.”

—THRICE-GREATEST HERMES,
of Piety and True Philosophy, Vol. III, p. 12.

CHAPTER V

The Problem of Evil

 THE Sacred Books inform us that the origin or cause of evil is ignorance, and what is even more important, they declare that evil is ignorance. Since God is omniscient, then mortal, ignorant man must be both the creator and supporter of evil.

To more fully define evil, it is an inability on the part of mortal man to comprehend the good; it is mental darkness, a dream, an illusion, a delusion, a lie and a snare. Evil is relative ("not absolute or existing by itself.")

There is no darkness or evil in God, neither can He see it; He did not create it and had nothing to do with it; and furthermore He abominates, hates and curses it. In consequence of the foregoing there is every reason why man should also hate evil.

Evil attracts evil and destroys itself, which is inevitable, since there is nothing constructive in it. Evil perishes at last because it is unreal, having only a transitory or phenomenal existence.

Evil is negation, and God abhors a mental vacuum.

God, divine Wisdom, destroys ignorance naturally and automatically, just as light dissipates darkness. We should rejoice in the fact that evil and its unsavory brood of falsehood, sorrow, disease and death, will vanish in the glorious light of Love.

The devil, who is a liar and the father of his own lies, will be made giddy, will be confounded and finally destroyed. In fact every transitory phenomenon must eventually vanish, since only that which is real is eternal.

The preceding is a digest, or terse account, of the excerpts from the Sacred Books which appear in this chapter.

This concise description will give the reader a preview

of the quotations which deal with the baffling problem of evil and its origin.

Excerpts from the Sacred Books on The Problem of Evil.

THE PROBLEM OF EVIL

1. "(For we are but of yesterday,¹ and know nothing, because our days upon earth are a shadow.)" *Origin of Evil
Is Ignorance*

—JOB 8:9.

"I said, I would be wise; but it was far from me.

"That which is far off, and exceeding deep, who can find it out?"

—ECCLESIASTES 7:23-24.

"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

—EPHESIANS 4:18.

"I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

"Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in belief."

—I TIMOTHY 1:12-13.

"They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service."

—JOHN 16:2.

¹Mortal man is "but of yesterday," and has a very limited knowledge of God and the universe. It is ignorance that darkens man's understanding and alienates him from God; and while in this blind, ignorant state he sins and actually thinks he is doing God service. It is therefore evident that our all-wise and merciful Heavenly Father is ever-forgiving, for He recognizes that we know not what we do.

"Then said Jesus, Father, forgive them; for they know not what they do."

—LUKE 23:34.

"And the light shineth in darkness; and the darkness comprehended it not."

—JOHN 1:5.

"But how can the Tão be so obscured, that there should be 'a True' and 'a False' in it? . . . Tão becomes obscured through the small comprehension (of the mind)."

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part I, pp. 181-2.

"For the cause of the karma¹ which conducts to unhappy states of existence is ignorance."

* * * * *

"Respecting this Wheel of Existence it is to be understood that the two factors ignorance and desire are its root."

—BUDDHISM IN TRANSLATIONS,
Visuddhi-Magga, pp. 171, 175.

"Distinctions crop up only so long as duality is maintained through ignorance, but when the whole is seen as in and of Âtman, there could not exist the least shadow of distinction.

"In the condition in which the enlightened identify the whole with Âtman, there enters not the faintest tinge of delusion, or sorrow, in consequence of the cause of such delusion or sorrow being destroyed with the dissipation of the idea of duality."

—THE RAJA YOGA PHILOSOPHY,
Shrimat Shankaracharya's Aprokshanubhuti, p. 13.

"Q. Is ignorance produced by anything?

"A. No, by nothing. Ignorance is without beginning

¹Fate; the law of cause and effect; kismet; action, or the law in action; sowing and reaping.

and ineffable by reason of its being the intermingling of the real and the unreal. It is a something embodying the three qualities and is said to be opposed to Wisdom in as much as it produces the concept 'I am ignorant.' . . .

"The origin of pain can thus be traced to ignorance and it will not cease until ignorance is entirely dispelled, which will be only when the identity of the Self with Brahma (the Universal Spirit) is fully realized."

—THE RAJA YOGA PHILOSOPHY,
Shrimat Shankaracharya's Atmanatma Viveka, p. 35.

"Rabbi Ishmael answers, 'Not God but ye yourselves, are the creators and supporters of moral evils. When a field is covered by weeds, shall a farmer complain of God? No; let him blame himself for his carelessness and neglect. Truly woeful is the profligate who cannot but know that his guilt is his alone.' "

*Man, the
Creator and
Supporter of
Evil*

—THE TALMUD, p. 214.

2. "Whither stumble ye, sots, who have sopped up the wine of ignorance unmixed, . . .

*Evil Is
Ignorance*

"Stay ye, be sober, gaze upwards with the [true] eyes of the heart! . . .

"For that the ill of ignorance doth pour o'er all the earth and overwhelm the soul that's battered down within the body, preventing it from fetching port within Salvation's harbours.

"Be then not carried off by the fierce flood, but using the shore-current, ye who can, make for Salvation's port, and, harbouring there, seek ye for one to take you by the hand and lead you unto Gnosis' gates.

"Where shines clear Light, of every darkness clean; where not a single soul is drunk, but sober all they gaze with their heart's eyes on Him who willeth to be seen."

—THRICE-GREATEST HERMES,
Corpus Hermeticum VII (VIII).
The Greatest Ill Among Men is Ignorance of God,
Vol. II, pp. 120-21.

“Sin is an obstruction in the heart; an inability to feel and comprehend all that is noble, true and great, and to take part in the good.’ If man is to be freed from sin, his mind and heart must be opened to the influence of enlightenment.”

—THE TALMUD, p. 214.

“The law of happening by way of cause is as follows:—

Because of ignorance, the actions of the mind.

Because of the actions of the mind, consciousness.

Because of consciousness, mind and body.

Because of mind and body, the sixfold organ.

Because of the sixfold organ, contact.

Because of contact, feeling.

Because of feeling, craving.

Because of craving, grasping.

Because of grasping, becoming.

Because of becoming, birth.

Because of birth, decay and death, sorrow, lamentation, ill, grief, and despair come to be.

Such is the coming to pass of this entire body of ill.”

—THE ABHIDHAMMATTHA-SANGAHA, pp. 188-9.

Evil Is 3. “The way of the wicked is as darkness: they know not
Darkness at what they stumble.”

—PROVERBS 4:19.

“If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:”

—I JOHN 1:6.

“But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.”

—I JOHN 2:11.

“He brought them out of darkness and the shadow of death, and brake their bands in sunder.”

—PSALMS 107:14.

"Unto the upright there ariseth light in the darkness."

—PSALMS 112:4.

"See that thou verge not down unto the World of the Dark Rays, 'neath which is ever spread the Deep devoid of form, where is no light to see, wrapped in black gloom, befouling, that joys in shades, void of all understanding, precipitous and sinuous, for ever winding round its own blind depth, eternally in marriage with a body that cannot be seen, inert [and] lifeless."¹

—ECHOES FROM THE GNOSIS,

The Chaldaean Oracles, Vol. IX, pp. 86-7.

4. "And after doom hath been given, Satan shall say, *A Lie* 'Verily, God promised you a promise of truth: I, too, made you a promise, but I deceived you. Yet I had no power over you:

"'But I only called you and ye answered me. Blame not me then, but blame yourselves: I cannot aid you, neither can ye aid me. I never believed that I was His equal with whom ye joined me.'"

—THE KORAN,

Sura XIV.

Abraham, on Whom be Peace, p. 228.

"Ye are of your father the devil, and the lusts of your father ye will do, He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

—JOHN 8:44.

"For he is just born the holy Zarathustra, in the house of Pourushaspa. How can we procure his death? He is the stroke that fells the fiends: he is a counter-fiend to the fiends; he is a Drug to the Drug. Down are the Daêva-worshippers, the Nasu made by the Daêva, the false-speaking Lie!"

—THE ZEND-AVESTA,

The Vendîdâd, Part I, p. 218.

¹"The Serpent of Darkness, ever in congress with his infernal counterpart of blind Matter and Ignorance." (p. 87).

- Relative* 5. "In the world there is nothing absolutely bad;
Know, moreover, evil is only relative."
—THE MASNAVI I MA'NAVI, p. 174.

"Nothing is vain of all that God has created,
Whether vengeance or mercy, or plain dealing or snares.
Not one of all these is good absolutely,
Nor is any one of them absolutely bad.
Each is harmful or beneficial according to its place,
Wherefore knowledge of these points is proper and
useful."

—THE MASNAVI I MA'NAVI, pp. 307-8.

- No Darkness* 6. "For what fellowship hath righteousness with unright-
in God cousness? and what communion hath light with darkness?"
—II CORINTHIANS 6:14.

"We praise Thee, O Father;
We give Thanks to Thee, O Light;
In Whom Darkness dwells not!"

—ECHOES FROM THE GNOSIS,
The Hymn of Jesus, Vol. IV, p. 30.

-
- God Cannot* 7. "Thou art of purer eyes than to behold evil, and canst
See Evil not look on iniquity."
—HABAKKUK 1:13.

-
- God Did Not* 8. "We admit, that Brahma is not producer of ignorance
Create Evil nor deluded; but do not admit, that there is another deluded
conscious being (beside Brahma) which could be the pro-
ducer of the ignorance of non-Brahma. This is evident
from such passages of the Sruti as: 'There is no other
knower than him.' 'There is nothing else which knows but
him.' 'That art thou.'"

—BRIHAD ARANYAKA UPANISHAD, p. 169.

"Whatever good betideth thee is from God, and what-
ever betideth thee of evil is from thyself."

—THE KORAN,
Sura IV.—Women, p. 419.

9. "Suchness (God) has nothing to do with any form of distinction produced by defilement."

*God Has
Nothing to Do
with It*

—THE AWAKENING OF FAITH, p. 109.

10. "Lying lips are abomination to the Lord: but they that deal truly are his delight."

*God Abominates
It*

—PROVERBS 12:22.

"These six things doth the Lord hate: yea, seven are an abomination unto him:

"A proud look, a lying tongue, and hands that shed innocent blood,

"An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

"A false witness that speaketh lies, and he that soweth discord among brethren."

—PROVERBS 6:16-19.

"As concerning the things which are abominated by the gods they are wickedness and falsehood."

—THE BOOK OF THE DEAD, Vol. II, p. 109.

"[I am] the creator of the divine food, and that which is an abomination unto me is sin whereon I look not. I proclaim right and truth, and I live therein. . . . I am the lord of light, and that which is an abomination unto me is death."

—THE BOOK OF THE DEAD, Vol. II, p. 273.

11. "Say not: 'From God is my transgression,'
For that which He hateth made He not.
Say not: '(It is) He that made me to stumble,'
For there is no need of evil men.
Evil and abomination doth the Lord hate,
And He doth not let it come nigh to them that fear
Him."

God Hates It

—THE APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT,

Sirach XV:11-13, Vol. I, p. 370.

God Curses It 12. "But I cursed ignorance, but what I had blessed previously, those I did not curse, I cursed not man, nor the earth, nor other creatures, but man's evil fruit, and his works."

—THE APOCRYPHA AND PSEUDEPIGRAPHA

OF THE OLD TESTAMENT,

The Book of the Secrets of Enoch, XXXI:7-8,

Vol. II, p. 451.

"And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?"

"And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

"And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

"When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."

—GENESIS 4:9-12.

Man Should 13. "I hate vain thoughts: but thy law do I love.

Hate Evil

* * * * *

"I hate and abhor lying: but thy law do I love."

—PSALMS 119:113, 163.

"The fear of the Lord is to hate evil: pride and arrogancy, and the evil way, and the froward mouth, do I hate."

—PROVERBS 8:13.

"Turn unto the Most High, and turn away from iniquity, And vehemently hate the abominable thing."

—THE APOCRYPHA AND PSEUDEPIGRAPHA

OF THE OLD TESTAMENT,

Sirach, XVII:26, *Vol. I, p. 377.*

Evil Attracts 14. "But if ye bite and devour one another, take heed that
Evil and
Destroys Itself ye be not consumed one of another."

—GALATIANS 5:15.

“He who injures others is sure to be injured by them in return.”

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part I, p. 205.

15. “Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession.” *We Fall Into Our Own Pit*

—PROVERBS 28:10.

16. “‘All this work of him,’ of the ignorant person, ‘verily perishes at last,’ at the end of the enjoyment of the fruit, because desire, the effect of ignorance, is its cause, like some wonderful superhuman power (perished) which appeared by the delusion of a dream. Since the causes of it (of the work), viz., ignorance and desire, are not permanent, it is necessary that its effect is also liable to destruction.” *Evil Perishes—A Delusion*

—BRIHAD ARANYAKA UPANISHAD,
p. 198 (taken from Note.)

“At the time indeed that the knowledge, whose object is the soul, arises from hearing passages which produce the idea of the soul, at the same time this knowledge, at the moment of its production, annihilates the false knowledge with reference to itself. And if the false knowledge whose object is the soul, is annihilated, the natural recollections also, which are the effects of that false knowledge and which manifests the differences of a substance not the soul, cease to exist.

“This follows also from the knowledge of the unreality of every other thing; for if the knowledge of the soul is true, it is also known, that every other substance is unreal, as tainted with transientness, unhappiness, impurity and many other faults; also from the fact, that the substance of the soul is free from them. . . .

“This follows also from the annihilation of all faults, as grief, delusion, fear, weariness and other kinds of unhappiness.”

—BRIHAD ARANYAKA UPANISHAD, p. 154.

“Brother, if others were to ask me as follows: ‘Brother Yamaka, the priest who is a saint and has lost all depravity, what becomes of him on the dissolution of the body, after death?’ I would reply, brother, as follows, if I were asked that question: ‘Brethren, the form was transitory, and that which was transitory was evil, and that which was evil has ceased and disappeared. The sensation . . . perception . . . predispositions . . . consciousness was transitory, and that which was transitory was evil, and that which was evil has ceased and disappeared.’ Thus would I reply, brother, if I were asked that question.’”

—BUDDHISM IN TRANSLATIONS,
Saṃyutta-Nikāya, p. 142.

“Homage to you, O ye lords of right and truth, ye sovereign princes who [stand] behind Osiris, who utterly do away with sins and crimes.’”

—THE BOOK OF THE DEAD, Vol. II, p. 99.

“All things that are from the earth return to the earth,
And what is from on high (returneth) on high.
All that is false and unjust is destroyed,
But what is true abideth for ever.”

—THE APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT,
Sirach XL:11, 12, Vol. I, p. 462.

Wisdom 17. “Therefore it is clear that Ignorance can only be re-
Destroys moved by Wisdom.”
Ignorance

—RAJA YOGA PHILOSOPHY,
Shrimat Shankaracharya's
Atmanatma Viveka, p. 36.

“I destroy the ignorance-born darkness by the shining lamp of wisdom.”

—THE BHAGAVAD-GĪTĀ, p. 105.

“By mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil.” —PROVERBS 16:6.

18. "My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away; *All Evil
Destroyed*

* * * * *

"What time they wax warm, they vanish: when it is hot, they are consumed out of their place.

"The paths of their way are turned aside; they go to nothing, and perish."

—JOB 6:15, 17-18.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

* * * * *

"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

—REVELATION 21:2, 27.

"And say: Truth is come and falsehood is vanished. Verily, falsehood is a thing that vanisheth."

—THE KORAN,

Sura XVII. The Night Journey, p. 171.

"But God will bring untruth to nought, and will make good the truth by his word; for He knoweth the very secrets of the breast."

—THE KORAN,

Sura XLII, Counsel, p. 273.

"The Word of falsehood smites, but the Word of truth shall smite it."

—THE ZEND-AVESTA,

The Yasts and Sîrôzahs, p. 308.

"They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought."

—JOB 8:22.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

"Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

"Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought."

—ISAIAH 41:10-12.

"Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought."

—I CORINTHIANS 2:6.

"Thou dashest in pieces the malice of the malicious, the malice of the men of malice."

—THE ZEND-AVESTA,
The Yasts and Sîrôzahs, p. 138.

"Pray not that sinners may perish, but that the sin itself may disappear."

—THE TALMUD.

"Whatever is contrary to the Tâo soon ends."

—THE TEXTS OF TÂOISM,
The Tâo Teh King, Part I, p. 99.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

—REVELATION 21:4.

"By knowledge of god (déva) all the bonds (of ignorance, unhappiness, etc.) are destroyed; birth and death cease with a decrease of pain of every kind."

—THE ŚWÉTÁŚWATARA UPANISHAD, p. 383.

"We sacrifice unto Mithra, the lord of wide pastures,
 . . . sleepless, and ever awake; . . .

"From whom Angra Mainyu, (demon) who is all death,
 flees away in fear."

—THE ZEND-AVESTA,
The Yasts and Sîrôzahs, Part II, pp. 143-4.

19. "And then the . . . Daêvas (fiends) and the wor- *Evil (Devil)*
 shippers of the Daêvas have their minds confounded and *Made Giddy,*
 their eyes made giddy." *Confounded*

—THE ZEND-AVESTA,
The Yasts and Sîrôzahs, Part II, p. 245.

("And the god saith:—)

" . . . It shall come to pass that the Evil One
 shall fall when he layeth a snare to destroy thee, and the
 joints of his neck and of his back shall be hacked asunder.'"

—THE BOOK OF THE DEAD, Vol. I, pp. 77-8.

" 'And God the Lord was wrath with me and banished
 me and my angels from our glory; and on thy account were
 we expelled from our abodes into this world and hurled on
 the earth. And straightway we were overcome with grief,
 since we had been spoiled of so great glory. And we were
 grieved when we saw thee in such joy and luxury. And
 with guile I cheated thy wife and caused thee to be expelled
 through her (doing) from thy joy and luxury, as I have
 been driven out of my glory.'"

"When Adam heard the devil say this, he cried out and
 wept and spake: 'O Lord my God, my life is in thy hands.
 Banish this Adversary far from me, who seeketh to destroy
 my soul, and give me his glory which he himself hath lost.'
 And at that moment, the devil vanished before him."

—THE APOCRYPHA AND PSEUDEPIGRAPHA
 OF THE OLD TESTAMENT, Vol. II, p. 137,
The Books of Adam and Eve, XVI:1-4, XVII:1-3.

*Evil Trembles
and Bows
Before Good
Man* 20. "As to the godly man that has been cleansed, the wicked evil-doing Daêvas tremble at the perfume of his soul after death, as a sheep does on which a wolf is falling."

—THE ZEND-AVESTA,
The Vendîdâd, Part I, p. 214.

"The evil bow before the good; and the wicked at the gates of the righteous."

—PROVERBS 14:19.

*Evil Is Finally
Destroyed* 21. "Let us fast for the space of three days and on the fourth let us go into the cave which is in the field, and let us die rather than transgress the commands of the Lord of Lords, the God of our fathers. For if we do this and die, our blood shall be avenged before the Lord.

"And then His kingdom shall appear throughout all His creation.

And then Satan shall be no more,

And sorrow shall depart with him.

Then the hands of the angel shall be filled

Who has been appointed chief,

And he shall forthwith avenge them of their enemies."

—THE APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT,

The Assumption of Moses, IX:6, 7; X:1, 2.

Vol. II, p. 421.

*Miscellaneous
Excerpts* "They say that God ought to have freed the World from bad in every way; for so much is it in the World, that it doth seem to be as though it were one of its limbs.

"This was foreseen by Highest God and [due] provision made, as much as ever could have been in reason made, then when He thought it proper to endow the minds of men with sense, and science and intelligence.

"For it is by these things alone whereby we stand above the rest of animals, that we are able to avoid the snares and crimes of ill.

“For he who shall on sight have turned from them, before he hath become immeshed in them,—he is a man protected by divine intelligence and [godly] prudence.

“For that the ground-work of [true] science doth consist of the top-stones of virtue.

“It is by Spirit that all things are governed in the Cosmos, and made quick,—Spirit made subject to the Will of Highest God.”

—THRICE-GREATEST HERMES,
The Perfect Sermon, Vol. II, pp. 335-6.

“And that-which-is separated itself from that-which-is-not, and that-which-is-not is the evil which has manifested itself in matter. And the Vesture-power separated that-which-is from that-which-is-not, and called that-which-is ‘eternal’ (æonian), and that-which-is-not ‘matter’; and it divided in the midst that-which-is from that-which-is-not, and laid between them veils and purifying powers in order that they might cleanse and purge them.”

—FRAGMENTS OF A FAITH FORGOTTEN,
*The Untitled Apocalypse
of the Codex Brucianus, pp. 557-8.*

CHAPTER VI

The World, Matter, the Unreal

 HERE is an intimate partnership between evil, matter and death. We have observed that evil is not created by God; and the Sacred Books also inform us that matter is separate from God. We are forced to accept this logical statement since sin, sorrow, disease and death are so closely associated with matter. Death, man's enemy, and the last error to be overcome by him, was not made by God. Matter is described as form; it is not a cause, neither is it connected with cause. Matter is conditioned, mundane, a copy of the true; it changes, is transitory, but never eternal; therefore like evil it too is unreal, a dream, an illusion, an inverted concept. Matter might be defined as modes of relativity.

As man climbs the ladder of life, thus rising in the scale of being, his eyes are opened through a removal of the veil or shell of limitation; and he discovers that the world is a wilderness, that the flesh profiteth nothing, that all material things are as grass that withereth away; and that so long as we cling to the idols of the world, just so long are we debarred from participating in the heavenly joys prepared for man from the foundation of the cosmos. This removal of the scales from the eyes of mortals is the death-knell to material sense testimony, always in league with matter; and also the birth of spiritual perception, which lies above and beyond the boundaries of this material plane. Man thus realizes that knowledge of worldly things is skin deep; and that pride of learning, if unaccompanied with spiritual perception, is vanity and vexation of spirit.

Material riches can never feed the hungry sin-sick soul; neither can the love of money do more than chain foolish mortals to their gods of gold. This mad rush and selfish

craving for material wealth and pleasure forges the chain which binds the victim to his gods. Matter and the things of sense are his prison cell, and his god of gold becomes a cruel task-master. Not until the love of material things gives place to the love of God and man, will heaven's gates open for deluded mortals.

Heaven we shall learn is a state of consciousness, and is not dependent on worldly things which pass away as a shadow. Spirit, or God, is the One Reality, the One Substance or Essence; and "man is a centre of consciousness in" this "universal Essence."

The preceding is a digest, or terse account, of the excerpts from the Sacred Books which appear in this chapter.

This concise description will give the reader a preview of the passages which follow.

Excerpts from the Sacred Books on The World-Matter—The Unreal.

THE WORLD, MATTER, THE UNREAL

1. "Tat. Is He in Matter, father, then?"

*Matter Separate
from God*

"Her. Matter, my son, is separate from God, in order that thou may'st attribute unto it the quality of space. But what thing else than mass think'st thou it is, if it's not energized? Whereas if it be energized, by whom is it made so? For energies, we said, are parts of God."

—THRICE-GREATEST HERMES,

Corpus Hermeticum XII. (XIII.)

About the Common Mind, Vol. II, pp. 211-12.

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2. "Court not death in the error of your life;
Neither draw upon yourselves destruction by the
works of your hands:
Because God made not death;
Neither delighteth he when the living perish:
For he created all things that they might have being:
And the products of the world are healthsome,

*Death Not
Made by God*

And there is no poison of destruction in them:
Nor hath Hades royal dominion upon earth;
For righteousness is immortal,
(But the gain of unrighteousness is death)."

—THE APOCRYPHA AND PSEUDEPIGRAPHIA
OF THE OLD TESTAMENT,

The Wisdom of Solomon, I:12-15. Vol. I, p. 536.

"He discovereth deep things out of darkness, and bring-
eth out to light the shadow of death."

—JOB 12:22.

"Yea, though I walk through the valley of the shadow
of death, I will fear no evil; for thou art with me; thy rod
and thy staff they comfort me."

—PSALMS 23:4.

"Knowing that Christ being raised from the dead dieth
no more; death hath no more dominion over him."

—ROMANS 6:9.

Form, 3. "All form is that which is
Not a Cause

not a cause,
not the concomitant of a cause,
disconnected with cause,
conditioned,
compound,
endowed with form,
mundane."

—DHAMMA-SANGANI, Book II, p. 168.

Earthly Things 4. "All things, accordingly, that are on earth, O Tat, are
Copies of not the Truth; they're copies [only] of the True.
the True "And these are not all things, but few [of them]; the
rest consist of falsity and error, Tat, and shows of seeming
like unto images.

"Whenever the appearance doth receive the influx from above, it turns into a copy of the Truth; without its energizing from above, it is left false.

"Just as the portrait also indicates the body in the picture, but in itself is not the body, in spite of the appearance of the thing that's seen.

"'Tis seen as having eyes; but it sees naught, hears naught at all.

"The picture, too, has all the other things, but they are false, tricking the sight of the beholders,—these thinking that they see what's true, while what they see is really false.

"All, then, who do not see what's false see truth.

"If, then, we thus do comprehend, or see, each one of these just as it really is, we really comprehend and see.

"But if [we comprehend, or see, things] contrary to that which is, we shall not comprehend, nor shall we know aught true."

—THRICE-GREATEST HERMES,
Excerpt III, of Truth, Vol. III, pp. 18-19.

"Unhappy is he who mistakes the branch for the tree, the shadow for the substance."

—THE TALMUD.

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

"Which are a shadow of things to come; but the body is of Christ."

—COLOSSIANS 2:16, 17.

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

—HEBREWS 9:24.

5. "Contemplate that all objects which come into existence by a combination of various causes are like a chimera, having

*Existing Objects
Transitory,
Hence Unreal*

[only a transitory existence and] no [genuine] realness at all."

—THE AWAKENING OF FAITH, pp. 141-2.

"Gain for yourselves, ye sons of Adam, by means of these transitory things which are not yours, that which is your own, and passeth not away."

—FRAGMENTS OF A FAITH FORGOTTEN,
Some Forgotten Sayings, p. 599.

"Approaching every living creature, Time snatches away his life. All things that proudly raise their heads high are destined to fall down. That which is existent is only another form of the non-existent. Every thing is transitory and unstable. Such a conviction is, however, difficult to come at."

—THE MAHABHARATA,
Canti Parva, Vol. VIII, p. 217.

"If you say, 'that a thing, although it changes may be eternal, because the knowledge, "that is this," yet remains' —we deny this, because the notion of change cannot be thought without the notion of a change of the parts of the thing.

"And if you say, 'that a thing which has parts, may also be eternal,' we deny this because a thing that has parts, must before have been joined by a union of its parts, by which the idea of a separation is established."

—BRIHAD ARANYAKA UPANISHAD, pp. 143-4.

"The unreal hath no being; the real never ceaseth to be."

—THE BHAGAVAD-GÎTÂ, p. 29.

"Aye, but ye love the transitory,
And ye neglect the life to come."

—THE KORAN,
Sura LXXV.—The Resurrection, p. 56.

“Last night a Sunni said, ‘The world is transitory;
The heavens will pass away; “God will be the heir.”’
A philosopher replied, ‘How know you they are transi-
tory?’”

* * * * *

“‘He answered, “The proof is within my heart,
Yea, my proofs are hidden in my heart.
From weakness of vision you see not the new moon;
If I see it, be not angry with me!”’

* * * * *

““Know this proof is not to be expressed in speech,
Any more than the feeling of love felt by lovers.””

—THE MASNAVI I MA’NAVI, pp. 207-8.

“The earth mourneth and fadeth away, the world lan-
guisheth and fadeth away, the haughty people of the earth
do languish.”

—ISAIAH 24:4.

6. “Q. How can one consistently deny the reality of this worldly life, this material existence, this samsáram, while we are enjoying it? *Material Existence a Dream*

“A. Just as a dream, which seems to us to be a reality while we are dreaming, is not so after waking, so the world of pride—Ahankára-prapancham—which is samsáram, to one who is blinded by love and hatred, appears to be all real or substantial so long as that one is involved in it, or enamoured of it; but no longer so after the acquisition of true knowledge or Gnyánam.

* * * * *

“As the water bubbles rise, exist, and burst in an ocean, so the worlds appear, exist, and disappear in Upádané Paramésvaré or Material-cause-like Paramésvara or god.”

—RAJA YOGA PHILOSOPHY,

Shrimat Shankaracharya’s Atma Bodha, pp. 47-8.

Matter an 7. "All products of Brahm, which is reality, are themselves
Illusion also real; and there is nothing different from it. Whoever says that there is (anything different,) is not free from illusion but is like a man talking in his sleep.

. . . "Therefore all this universe is but Brahm, what is predicated of it as separate from Brahm has no existence.

"If this universe is a reality, then the atma is finite, . . .

"The Lord, the knower of all objects in their reality, has declared, 'I am not supported by these phenomenal manifestations, nor are they within me.'

* * * * *

"Therefore there is no real existence of the universe distinct from the Paratma. . . . What reality can there be in that which is merely manifest through ignorance?"

—THE RAJA YOGA PHILOSOPHY,

Shrimat Shankaracharya's

Crest Jewel of Wisdom, p. 133.

"Bring the three in a line and keep the body perfectly straight, press the mind to lead all senses into the heart; thus should the knower cross—in the boat, Brahman—to the other side of the tempestuous waters of the river—(this illusion)."

—THE JIVANMUKTI-VIVEKA, p. 103.

"He who is distinguished by liberation in a bodily state is thus described: he possesses the knowledge which identifies him with the undivided Brahma, by which knowledge he destroys the illusion which concealed Brahma."

—THE RAJA YOGA PHILOSOPHY,

Vedant Sara of Sadananda Swami, p. 101.

"With eyes which are as it were by nature in delusion, every thing appears illusion."

—THE RAJA YOGA PHILOSOPHY,

Shrimat Shankaracharya's Aprokshanubhuti, p. 18.

"Just as the moon (on account of its reflection) appears moving under the surface of the water to some one, so etc.

"In this manner then, arises the delusion of matter (deha) in the (spiritual) Âtman, which (delusion) melts away in the proper realization of Brahma, by the help of right knowledge."

—THE RAJA YOGA PHILOSOPHY,
Shrimat Shankaracharya's Apropkshanubhuti, p. 19.

"When thy mind shall escape from this tangle of delusion, then thou shalt rise to indifference as to what has been heard and shall be heard."

—THE BHAGAVAD-GÎTÂ, p. 37.

"All so-called illusory phenomena are in truth from the beginning what they are; and their essence is nothing but the one soul [or mind]. Though ignorant minds that cling to illusory objects cannot understand that all things are in their nature the highest reality."

—AÇVAGHOSHA'S AWAKENING OF FAITH, p. 126.

"*Hermes* . . . The mortal form doth change with every day. 'Tis turned by time to growth and waning, as being an untrue thing.

"*Tat*. What then is true, Thrice-greatest One?

"*Hermes*. That which is never troubled, son, which cannot be defined; that which no colour hath, nor any figure, which is not turned, which hath no garment, which giveth light; that which is comprehensible unto itself [alone], which doth not suffer change; that which no body can contain."

—THRICE-GREATEST HERMES,

Corpus Hermeticum XIII. (XIV.),

The Secret Sermon on the Mountain, Vol. II, pp. 222-3.

"All that is of naught returneth to naught,
So the godless man,—from nothingness to nothingness.
Vanity is man (concerning) his body,
But the name of the pious shall not be cut off."

—THE APOCRYPHA AND PSEUDEPIGRAPHA

OF THE OLD TESTAMENT,

Sirach, XLI:10, 11, Vol. I, p. 467.

An Inverted 8. "Just as one looking at a tree through water sees it in-
Concept verted, so does the material body appear as Atman to one
 viewing it through ignorance.

* * * * *

"Just as a 'jaundiced eye sees everything yellow.'"

—THE RAJA YOGA PHILOSOPHY,
Shrimat Shankaracharya's Aprozhanubhuti, p. 17.

Modes of 9. "A reality that exists in things unreal,
Relativity A perfect intellect synthetising truth and falsehood,
 And that which transcends all the modes of relativity,
 This is called the Bodhi.

* * * * *

"The Dharma-body knows truth as true,
 And falsehood as false,
 And well understands the realm of reality;
 Therefore, it is called perfect intellect."

—OUTLINES OF MAHÂYÂNA BUDDHISM,
Hymns of Mahâyâna Faith, p. 390.

The World Is 10. "That which is described as the wilderness is the great
a Wilderness world. The inaccessible forest within it is the limited sphere
 of one's own life."

—THE MAHABHARATA,
Stree Parva, Vol. VI, p. 12.

"And this is the record of John, when the Jews sent
 priests and Levites from Jerusalem to ask him, Who art
 thou?"

* * * * *

"Then said they unto him, Who art thou? that we may
 give an answer to them that sent us. What sayest thou of
 thyself?"

"He said, I am the voice of one crying in the wilderness,
 Make straight the way of the Lord, as said the prophet
 Esaias."

—JOHN 1:19, 22, 23.

11. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. *The Flesh
Profiteth
Nothing*

"All go unto one place; all are of the dust, and all turn to dust again.

"Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"

—ECCLESIASTES 3:19-21.

"Vanity of vanities, saith the preacher; all is vanity."

—ECCLESIASTES 12:8.

"It is the spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

—JOHN 6:63.

"For we know in part, and we prophesy in part.

"But when that which is perfect is come, then that which is in part shall be done away."

—I CORINTHIANS 13:9-10.

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

—I CORINTHIANS 15:50.

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

—GALATIANS 6:8.

"For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

—PHILIPPIANS 3:3.

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

"But the word of the Lord endureth for ever."

—I PETER 1:24-25.

"Man is born with his hands clenched: he dies with his hands wide open. Entering life he desires to grasp every thing; leaving the world all that he possessed has slipped away.

"Even as a fox is man, as a fox which seeing a fine vineyard lusted after its grapes. But the palings were placed at narrow distances and the fox was too bulky to creep between them. For three days he fasted and when he had grown thin he entered into the vineyard. He feasted upon the grapes, forgetful of the morrow, of all things but of his enjoyment; and lo, he had again grown stout and was unable to leave the scene of his feast. So for three days more he fasted, and when he had again grown thin, he passed through the palings and stood outside the vineyard meagre as when he entered.

"So with man poor and naked he enters the world, poor and naked does he leave."

—THE TALMUD.

Sense Has to 12. "Now sense and thought do seem to differ, in that the
Do with Matter former has to do with matter, the latter has to do with substance."

—THRICE-GREATEST HERMES,
Corpus Hermeticum IX (X).,
On Thought and Sense, Vol. II, p. 129.

"'Tis even so with vulgar minds;
Infatuated, self-deluded by the senses,
Of their own error they are unaware,
And go from birth to birth without an end."

—OUTLINES OF MAHÂYÂNA BUDDHISM,
Hymns of Mahâyâna Faith, p. 387.

"Affection and aversion for the objects of sense abide in the senses; let none come under the dominion of these two; they are obstructors of the path."

—THE BHAGAVAD-GÎTÂ, p. 50.

"A wise man should strive to restrain his organs which run wild among alluring sensual objects, like a charioteer his horses.

* * * * *

"In consequence of attachment to (the objects of) the senses, and in consequence of the non-performance of their duties, fools, the lowest of men, reach the vilest births."

—THE LAWS OF MANU, pp. 46, 496.

"Worldly senses are the ladder of earth,
Spiritual senses are the ladder of heaven."

—THE MASNAVI I MA'NAVI, p. 8.

"Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

"Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

* * * * *

"Ye blind guides, which strain at a gnat, and swallow a camel."

—MATTHEW 23:16, 17, 24.

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

—II CORINTHIANS 4:4.

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked;

"I counsel thee to buy of me gold tried in the fire, that

thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

—REVELATION 3:17, 18.

Knowledge of 13. "But desire for knowledge may arise from the mere
World Skin heat of the moment, as in the case of one desirous of acquir-
Deep ing an art or learning a science: and learning too, may be found in those whose knowledge may not, after all their boast of scholarship, be more than skin-deep; and yet neither the one nor the other are ever seen to renounce (the world)."

—THE JIVANMUKTI-VIVEKA, p. 11.

Pride of 14. "Another Smṛti also says:—
Learning "Gnosis in its proper form is never realized by that poor thing who attaches himself to the world, to the pride of learning, or to the preservation of his body.'"

—THE JIVANMUKTI-VIVEKA, p. 35.

Riches and 15. "Labour not to be rich: cease from thine own wisdom.
Love of Money "Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven."

—PROVERBS 23:4-5.

"Therefore take no thought saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

"(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things."

—MATTHEW 6:31-32.

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

* * * * *

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

"But when the young man heard that saying, he went away sorrowful, for he had great possessions.

"Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven."

—MATTHEW 19:16, 21-23.

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

—PHILIPPIANS 3:8.

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."

—I TIMOTHY 6:10-11.

"Or fame or life,
Which do you hold more dear?
Or life or wealth,
To which would you adhere?
Keep life and lose those other things;
Keep them and lose your life:—which brings
Sorrow and pain more near?

"Thus we may see,
Who cleaves to fame
Rejects what is more great;
Who loves large stores
Gives up the richer state."

—THE TEXTS OF TÂOISM,
The Tâo Teh King, Part I, p. 87.

"To take to one's self unrighteous wealth is like satisfying one's hunger with putrid food, or one's thirst with poisoned wine. It gives a temporary relief, indeed, but death also follows it."

—THE TEXTS OF TÂOISM,

Tractate of Actions and Their Retributions, Part II, p. 245.

"Now a dwelling-place is not a hindrance to everybody. But any one who spends much thought on building operations or the like, or accumulates many goods, or for any reason devotes much attention to his house and becomes engrossed by it, to him it is a hindrance, but not to any other."

—BUDDHISM IN TRANSLATIONS,

Visuddhi-Magga, p. 428.

"If the passion of the love of money attack thee, and envy, or hatred, or any one of the other passions, enter into thee, take thou to thyself the heart of the lion, take thou to thyself the heart of the mighty warrior, and do battle with them, and destroy them."

—COPTIC APOCRYPHA,

The Instructions of Apa Pachomius, the Archimandrite,
p. 360.

"Self-glorifying, stubborn, filled with the pride and intoxication of wealth, they perform lip-sacrifices for ostentation, contrary to scriptural ordinance."

—THE BHAGAVAD-GÎTÂ, p. 155.

"And the Master said: 'Grieve not, My disciples, concerning the Mystery of that Ineffable, thinking that ye will not understand it. Amen, I say unto you, that mystery is yours, and ever one's who shall give ear unto you, and shall renounce the whole world, and all the matter therein, who shall renounce all the evil thoughts that are therein, and shall renounce all the cares of this æon.

" . . . For this cause have I said unto you aforetime: 'Come unto Me all ye that are oppressed with cares

and labour under their weight, and I will give you rest, for My burden is light and My yoke easy.” ” ”

—FRAGMENTS OF A FAITH FORGOTTEN,

The Pistis Sophia, pp. 480-1.

“Therefore the giver of food is the giver of life. Coming out from among those that lead a domestic mode of life, mendicants depend upon those very persons from whom they come. . . . One is not to be called a mendicant for his having only renounced his possessions. . . . Unattached at heart though attached in outward show, standing aloof from the world, having broken all his bonds, and regarding friend and foe equally, such a man, O king, is regarded to be emancipate.”

—THE MAHABHARATA,

The Canti Parva, Vol. VII, p. 49.

16. “He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.”

*World Will
Pass as a
Shadow*

—JOB 14:2.

“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

“For to be carnally minded is death; but to be spiritually minded is life and peace.

“Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

“So then they that are in the flesh cannot please God.

“But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

“And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead

shall also quicken your mortal bodies by his Spirit that dwelleth in you.

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

"For as many as are led by the Spirit of God, they are the sons of God."

—ROMANS 8:5-14.

"And they that use this world, as not abusing it: for the fashion of this world passeth away."

—I CORINTHIANS 7:31.

"Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

—I JOHN 2:15-17.

"Verily we went astray from the way of truth,
And the light of righteousness shined not for us,
And the sun rose not for us.
We took our fill of the paths of lawlessness and destruction,
And we journeyed through trackless deserts,
But the way of the Lord we knew not.
What did our arrogance profit us?
And what good have riches and vaunting brought us?
Those things all passed away as a shadow."

—THE APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT,

The Wisdom of Solomon, V:6-9. Vol. I, p. 542.

"When all creation visible and invisible, as the Lord created it, shall end, then every man goes to the great judgment, and then all time shall perish, and the years, and thenceforward there will be neither months nor days nor hours, they will be stuck together and will not be counted.

"There will be one æon, and all the righteous who shall escape the Lord's great judgment, shall be collected in the great æon, for the righteous the great æon will begin, and they will live eternally, and then too there will be amongst them neither labour, nor sickness, nor humiliation, nor anxiety, nor need, nor violence, nor night, nor darkness, but great light.

"And they shall have a great indestructible wall, and a paradise bright and incorruptible, for all corruptible things shall pass away, and there will be eternal life."

—THE APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT,

The Book of the Secrets of Enoch, LXV:6-10.

Vol. II, pp. 467-8.

"A mansion there was once which was a hundred thousand years of age;

No occupant was there, nor doors nor windows;

Devas and men, all of a sudden,

There came and burned a lamp;

And the darkness that dwelt so long

Departed instantly without a word.

The inky darkness that the mansion filled

Resisted not, 'I've lived here for ages,

And I'll never be removed from here.'

Even with karma-consciousness and the horde of passions in the heart,

The analogy holds true.

Though there abiding many hundred thousand kalpas,

Their ultimate nature is not true nor real.

When a traveler, day or night,

Enters upon the truthful path,

The lamp of wisdom burns in its full splendor;

And the horde of evil passions
Cannot tarry there, even for a moment.

—OUTLINES OF MAHÂYÂNA BUDDHISM,
Hymns of Mahâyâna Faith, p. 390.

“And where do name and form both cease,
And turn to utter nothingness?”

And the answer is,

“In consciousness invisible
And infinite, of radiance bright.”

—BUDDHISM IN TRANSLATIONS,
Kevaddha-Sutta of the Dīgha-Nikāya, p. 312.

“The supreme maya out of which all this universe is
born. . . .

“This Maya is (neither) noumenal nor phenomenal nor
is it essentially both; it is neither differentiated nor is it un-
differentiated nor is it essentially both; it is neither par-
ticed nor is it the unparticed nor is it essentially both; it is
of the most wonderful and indescribable form.

“Its effects can be destroyed by the realization of the
non-dual Brahman, as the illusion of the serpent in the rope
is destroyed by the realization of the rope.”

—THE RAJA YOGA PHILOSOPHY,
Shrimat Shankaracharya's Crest Jewel of Wisdom,
pp. 116-7.

“The irresistible course of Time affects all mortals. All
earthly things, ripened by Time, suffer destruction.”

—THE MAHABHARATA,
Canti Parva, Vol. VII., p. 66.

“All that is with you passeth away, but that which is with
God abideth.”

—THE KORAN,
Sura XVI.—The Bee, p. 207.

"He says, 'Why did I not keep death always in view,
Which is the treasury of wealth and sustenance?
Why did I blindly all my life set my affections
On vain shadows which perish at death?
My regret is not that I have died,
But that I rested on these vain shadows in life.
I saw not that my body was a mere shadow or foam,
Which foam rises out of and lives on the Ocean
(God).'"

—THE MASNAVI I MA'NAVI, p. 294.

17. "All the objects in the world are of one and the same taste, are of one reality, have nothing to do with the modes of particularisation, and are not of dualistic character." *All Is of One Reality*

—THE AWAKENING OF FAITH,
In the Mahâyâna, p. 96.

"Hereupon Andrew is in great amazement, and cannot believe that men of the world like themselves can have so high a destiny reserved for them, and can reach such lofty heights. 'This matter, then, is hard for me,' he says.

"When Andrew had said these words, the spirit of the Saviour was moved in Him, and He cried out and said: 'How long shall I bear with you, how long shall I suffer you? Do ye still not know and are ye ignorant? Know ye not and do ye not understand that ye . . . are all, of yourselves and in yourselves in turn, from one mass and one matter, and one substance; ye are all from the same mixture.'"

—FRAGMENTS OF A FAITH FORGOTTEN,
The Pistis Sophia, pp. 487-8.

"Again, in order that all beings might be induced to step forward from the gate of birth-and-death to that of suchness, we endeavor to let them understand that those modes of existence such as matter (rûpa), etc. [i. e., the five skandhas] are imperfect. *Miscellaneous Excerpts*

"Why are they imperfect?

"When we divide some gross [or composite] matter, we can reduce it to atoms (anu). But as the atom will also be

subject to further division, all forms of material existence, whether gross or fine, are nothing but the shadow of particularisation produced by a subjective mind, and we cannot ascribe any degree of [absolute, or independent] reality to them."

—AÇVAGHOSHA'S AWAKENING OF FAITH, p. 104.

"The four things said to be the origins of material phenomena are:

1. karma;
2. mind;
3. physical change;
4. food."

—THE ABHIDHAMMATTHA-SANGAHA, p. 161.

CHAPTER VII

The Works of the Flesh

IN as we have seen is ignorance, blindness, a lack of comprehension, imagination which is vain, a delusion and a snare.

This hydra-headed monster, sin, gives birth to many children; and time transforms them into a horde of conspirators, who finally crush out happiness and health.

The chief of the conspirators is fear. The Bible informs us that "fear is torment." Following closely in the wake of fear is anxiety, a twin brother of the leader.

Doubt, selfishness, desire, lust and sensualism are closely related to fear and anxiety. Woe to the man who doubts that Good is the one and only power; and sad is the plight of that deluded mortal who believes that it is good policy to break "the first and great commandment," namely, —to forget self in our passionate love for God and man.

The slave of desire is quickly the victim of lust and sensualism. There are many subtle and apparently refined forms of these vices; and clothed as angels of light they lure their victims along the path that leads to death.

Not only drinking to excess, but the eating of meat and the love of material pleasures are forms of sensualism. As the student advances along the straight and narrow way one after another of these so-called pleasures are left behind. When we become wiser and more spiritually minded we put away childish things.

Covetousness, idolatry and pride are closely related to selfishness; and when we are dominated by this sin we covet the possessions of our neighbor, idolize them when they become our property, and are proud of our ill-gotten wealth.

If the lower passions are not under control it is easy to fall a prey to anger and revenge, which are frequently accompanied with the wordy arrows of slander, lying and false oaths.

Judging and condemning are also born of ignorance, for the perpetrator of these errors is oftentimes blissfully ignorant of the fact that he is living in a "glass house," and that it would be wisdom on his part not to "throw stones."

Evil garbs itself in subtlety, and hypocrisy is the outcome.

Enmeshed in the web of sin, and believing firmly in the reality of evil, mortals are ungrateful to the Giver of All Good.

The dregs in the cup of material pleasure are the fire of suffering, (hell) disease and death. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." We thus see that the "last mite," or the "uttermost farthing," must be paid to divine justice.

In spite of the evidence of the senses, the student should remember that evil is unreal, since God (Good) is omnipotent and omnipresent. Evil's only power is to destroy itself.

The preceding is a terse account, or digest, of the contents of this chapter, in which the various sins—or "works of the flesh" are enumerated.

The excerpts from the Sacred Books contained in this chapter will give the reader a vivid description of the works of the flesh and the consequences which follow disobedience to the Divine Law.

THE WORKS OF THE FLESH

Ignorance, 1. "So foolish was I, and ignorant; I was a beast before
Blindness, thee."
Lack of
Comprehension

—PSALMS 73:22.

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not

submitted themselves unto the righteousness of God.”

—ROMANS 10:3.

“God thundereth marvelously with his voice; great things doth he, which we cannot comprehend.”

—JOB 37:5.

“Jesus saith: ‘I stood in the midst of the world, and in flesh was I seen of them, and I found all drunken, and none found I athirst among them. And my soul grieved over the souls of men, because they are blind in their heart and see not.’”

—FRAGMENTS OF A FAITH FORGOTTEN,
Some Forgotten Sayings, p. 601.

“To give counsel to a sleepy ignoramus

Is to sow seed upon salt land.

Torn garments of folly and ignorance cannot be patched.

O counsellors, waste not the seed of counsel on them!”

—THE MASNAVI I MA’NAVI, p. 201.

“In consequence of ignorance one sinks into hell. Ignorance is the spring of misery. Through ignorance one suffers afflictions and incurs great danger.

* * * * *

“From one’s ignorance proceeds covetousness, and from the latter proceeds ignorance. (Covetousness, therefore, is both the cause and consequence of ignorance).”

—THE MAHABHARATA,
Canti Parva, pp. 518-19.

2. “Why do the heathen rage, and the people imagine a vain thing?”

—PSALMS 2:1.

*Vain
Imagination
and Delusion*

"At the present time, when the whole world is under a delusion, though I pray men to go in the right direction, I cannot make them do so:—is it not a sad case."

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part I, p. 327.

Fear 3. "For the thing which I greatly feared is come upon me."
—JOB 3:25.

"When the people do not fear what they ought to fear, that which is their great dread will come on them."

—THE TEXTS OF TÂOISM,
The Tâo Teh King, Part I, p. 114.

"The light of gnosis breaks not in full force upon that puny thing which is all beclouded with fear of the world, with pride of learning, and with love of life."

—THE JIVANMUKTI-VIVEKA, p. 72.

"Behold, grief is increased by indulgence as fear is by yielding to fear!"

—THE MAHABHARATA,
Canti Parva, Vol. VII, p. 66.

"He was afraid; therefore man, when alone, is afraid. He then looked round: Since nothing but myself exists, of whom should I be afraid? Hence his fear departed; for whom should he fear, since fear arises from another."

(Note). "His fear is merely the effect of his ignorance, which cannot remain with true knowledge, wherefore it is said: 'For whom should he fear,' viz., he who fears, and the meaning which is intended, is, when truth has been ascertained, fear is removed, since fear arises from a second, from another thing, and a second, another thing, is merely the production of ignorance. . . . And it is also proper, that by the knowledge that all is one, the fear is removed;

for the knowledge of a second, from which fear may arise, is removed by the knowledge that all is one; hence there is nothing, from whence it could arise."

—BRIHAD ARANYAKA UPANISHAD, pp. 122-124.

"And his disciples came to him, and awoke him, saying, Lord, save us; we perish.

"And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

"But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!"

—MATTHEW 8:25, 27.

"But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

—REVELATION 21:8.

4. "Be careful (anxious) for nothing; but in every thing *Anxiety* by prayer and supplication with thanksgiving let your requests be made known unto God."

—PHILIPPIANS 4:6.

"However anxious you may be, you will not save (yourself). The perfect men of old first had (what they wanted to do) in themselves, and afterwards they found (the response to it) in others."

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part I, p. 204.

"Anxiety about substance breaketh off (?) slumber,
Even as severe sickness dissipateth sleep."

—THE APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT,
Sirach XXXI:2, Vol. I, p. 417.

Doubt 5. "Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done.

"And all things whatsoever ye shall ask in prayer, believing, ye shall receive."

—MATTHEW 21:21-22.

"But the ignorant, faithless, doubting self goeth to destruction; nor this world, nor that beyond, nor happiness, is there for the doubting self."

—THE BHAGAVAD-GÎTÂ, p. 61.

Selfishness 6. "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

—MATTHEW 16:24-26.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

"Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee."

—PROVERBS 3:27-28.

"The spirit (of man) loves to be in harmony with others and hates selfish indulgence. This selfish indulgence is a disease."

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part II, p. 94.

Desire 7. "All the labour of man is for his mouth, and yet the appetite is not filled."

—ECCLESIASTES 6:7.

“Desire is never extinguished by the enjoyment of desired objects; it only grows stronger like a fire (fed) with clarified butter.”

—THE LAWS OF MANU, p. 47.

“The camel desired horns and his ears were taken from him.”

—THE TALMUD.

8. “Let no man say when he is tempted, I am tempted of *Lust* God: for God cannot be tempted with evil, neither tempteth he any man:

“But every man is tempted when he is drawn away of his own lust and enticed.

“Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.”

—JAMES 1:13-15.

“This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.”

—GALATIANS 5:16.

“Where lusts and desires are deep, the springs of the Heavenly are shallow.”

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part I, p. 238.

“My son, flee thou from the desire of lust, for that it is which produceth the understanding of wickedness. It will not permit a man to know the mystery of God, and it will make thee a stranger to the language of the Spirit.”

—COPTIC APOCRYPHA,
*The Instructions of Apa Pachomius,
The Archimandrite, p. 359.*

“The desire of enjoyments first killeth men. Lust and wrath soon follow it behind. These three, viz, the desire of

enjoyments, lust, and wrath, lead foolish men to death. They however, that have conquered their souls, succeed by self restraint, to escape death."

—THE MAHABHARATA,
Udyoga Parva, Vol. III, p. 133.

Sensualism 9. "And put a knife to thy throat, if thou be a man given to appetite."

—PROVERBS 23:2.

"The indulgence of the six senses is easy if purity be not sought in the objects of enjoyment. Abstinence, however, which of itself is difficult, is scarcely easy without purity of the objects of enjoyment. . . . Among the six senses, the mind alone that is easily moved is the most dangerous."

—THE MAHABHARATA,
Vana Parva, Vol. II, pp. 613-14.

"Of the five senses belonging to man, if one springeth a leak, then from that single hole runneth out all his intelligence, even like water running out from a perforated leathern vessel."

—THE MAHABHARATA,
Udyoga Parva, Vol. III, p. 87.

"He who is the master of riches but not of his senses, certainly loseth his riches in consequence of his want of mastery over his senses."

—THE MAHABHARATA,
Udyoga Parva, Vol. III, p. 95.

"Vulgar minds from time immemorial,
Blindly clinging to all passions,
Are thrown deep into the ocean of pain,
And know not how to escape."

—OUTLINES OF MAHÂYÂNA BUDDHISM,
Hymns of Mahâyâna Faith, p. 380.

"The man who lives for sensual joys,
And findeth his delight therein,
When joys of sense have taken flight,
Doth smart as if with arrows pierced.

* * * * *

"From sensual pleasure sorrow springs."

—BUDDHISM IN TRANSLATIONS,

Visuddhi-Magga, p. 173.

"The body's senses next pass back into their sources,
becoming separate, and resurrect as energies; and passion
and desire withdraw unto that nature which is void of reason.

"And thus it is that man doth speed his way thereafter
upwards through the harmony."

—THRICE-GREATEST HERMES,

Corpus Hermeticum I,

Pœmandres, the Shepherd of Men, Vol. II, p. 15.

"But they who do not understand the tidings, these, since
they possess the aid of Reason [only] and not Mind, are
ignorant wherefor they have come into being and whereby.

"The senses of such men are like irrational creatures; and
as their [whole] make-up is in their feelings and their im-
pulses, they fail in all appreciation of those things which
really are worth contemplation. These centre all their
thought upon the pleasures of the body and its appetites, in
the belief that for its sake man hath come into being."

—THRICE-GREATEST HERMES,

Corpus Hermeticum IV (V),

The Cup or Monad, Vol. II, p. 87.

"My son, keep my words, and lay up my commandments
with thee.

"Keep my commandments, and live; and my law as the
apple of thine eye.

"Bind them upon thy fingers, write them upon the table
of thine heart.

"Say unto wisdom, Thou art my sister; and call under-
standing thy kinswoman:

"That they may keep thee from the strange woman,
from the stranger which flattereth with her words.

"For at the window of my house I looked through my
casement,

"And behold among the simple ones, I discerned among
the youths, a young man void of understanding.

"Passing through the street near her corner; and he
went the way to her house,

"In the twilight, in the evening, in the black and dark
night:

"And, behold, there met him a woman with the attire of
an harlot, and subtle of heart.

* * * * *

"With her much fair speech she caused him to yield,
with the flattering of her lips she forced him.

"He goeth after her straightway, as an ox goeth to the
slaughter, or as a fool to the correction of the stocks;

"Till a dart strike through his liver; as a bird hasteth
to the snare, and knoweth not that it is for his life.

"Hearken unto me now therefore, O ye children, and
attend to the words of my mouth.

"Let not thine heart decline to her ways, go not astray
in her paths.

"For she hath cast down many wounded: yea, many
strong men have been slain by her.

"Her house is the way to hell, going down to the cham-
bers of death."

—PROVERBS 7:1-10, 21-27.

"Son, raise not up thine eyes to look on a lovely woman,
rouged and antimonied. Desire her not in thine heart. For
if thou shouldst give her all thy riches, thou dost get noth-
ing the more out of her; but art condemned by God and by
mankind. For she is like unto a sepulchre which is fair on
the upper side and below is full of the rottenness and bones
of the dead."

—THE APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT, Vol. II, p. 729.

The Story of Ahikar, II:2.

10. "Wherefore, if meat make my brother to offend, I will eat no more flesh while the world standeth, lest I make my brother to offend." *Eating Meat*

—I CORINTHIANS 8:13.

"That man who having eaten meat gives it up afterwards, acquires merit by such an act that is so great that a study of all the Vedas or a performance, O Bharata, of all the sacrifices, cannot bestow its like. It is exceedingly difficult to give up meat after one has become acquainted with its taste. Indeed, it is exceedingly difficult for such a person to observe the high vow of abstention from meat, a vow that assures every creature by dispelling all fear."

—THE MAHABHARATA,
Anucasana Parva, Vol. IX, p. 561.

11. "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?" *Drinking to Excess*

"They that tarry long at the wine; they that go to seek mixed wine.

"Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

"At the last it biteth like a serpent, and stingeth like an adder."

—PROVERBS 23:29-32.

"For the pleasure which attendeth drinking in excess maketh a man of understanding to become a fool, and it turneth the conscience into a shameless thing, and it setteth loose the bridle of the tongue."

—COPTIC APOCRYPHA,
The Instructions of Apa Pachomius, the Archimandrite,
pp. 374-5.

12. "Traitors, heady, highminded, lovers of pleasure more than lovers of God;" *Love of Pleasure*

"Having a form of godliness, but denying the power thereof: from such turn away.

"For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts.

"Ever learning, and never able to come to the knowledge of the truth."

—II TIMOTHY 3:4-7.

"Hunting, gambling, sleeping by day, censoriousness, (excess with) women, drunkenness, (an inordinate love for) dancing, singing, and music, and useless travel are the ten-fold set (of vices) springing from love of pleasure."

—THE LAWS OF MANU, p. 223.

Covetousness 13. "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's."

—EXODUS 20:17.

"The desire of the slothful killeth him; for his hands refuse to labour.

"He coveteth greedily all the day long: but the righteous giveth and spareth not."

—PROVERBS 21:25-26.

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee."

—HEBREWS 13:5.

"From covetousness proceeds sin . . . This covetousness is the spring of also all the cunning and hypocrisy in the world. . . . From covetousness proceeds wrath; from covetousness flows lust; and it is from covetousness that loss of judgment, deception, pride, arrogance, and

malice, as also vindictiveness, shamelessness, loss of prosperity, loss of virtue, anxiety, and infamy, spring."

—THE MAHABHARATA,

Canti Parva, Vol. VII, p. 515.

"And ere they give the body up unto its proper death, they turn them with disgust from its sensations, from knowledge of what things they operate. Nay, it is I, the Mind, that will not let the operations which befall the body, work to their [natural] end. For being door-keeper I'll close up [all] the entrances, and cut the mental actions off which base and evil energies induce.

"But to the Mind-less ones, the wicked and depraved, the envious and covetous, and those who murder do and love impiety, I am far off, yielding my place to the Avenging Daimon, who sharpening the fire, tormenteth him and addeth fire to fire upon him, and rusheth on him through his senses, thus rendering him the readier for transgressions of the law, so that he meets with greater torment; nor doth he ever cease to have desire for appetites inordinate, insatiately striving in the dark."

—THRICE-GREATEST HERMES,

Corpus Hermeticum I,

Pœmandres, the Shepherd of Men, Vol. II, pp. 14-15.

14. "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God." *Idolatry*

—LEVITICUS 26:1.

"Neither shalt thou set thee up any image; which the Lord thy God hateth."

—DEUTERONOMY 16:22.

"And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them."

—II KINGS 19:18.

"This is God your Lord: All power is His: But the gods ye call on beside Him have no power over the husk of a date stone!"

—THE KORAN,
Sura XXXV.,
The Creator, or the Angels, p. 290.

"And among his signs are the night, and the day, and the sun, and the moon. Bend not in adoration to the sun or the moon, but bend in adoration before God who created them both, if ye would serve Him."

—THE KORAN,
Sura XLI.—*The Made Plain*, p. 195.

"Since, then, our earliest progenitors were in great error, —seeing they had no rational faith about the Gods, and that they paid no heed unto their cult and holy worship,—they chanced upon an art whereby they made Gods [for themselves].

"To this invention they conjoined a power that suited it, [derived] from cosmic nature; and blending these together, since souls they could not make, [they set about] evoking daimons' souls or those of angels; [and thus] attached them to their sacred images and holy mysteries, so that the statues should, by means of these, possess the powers of doing good and the reverse."

—THRICE-GREATEST HERMES,
The Perfect Sermon, Vol. II, p. 381.

Pride 15. "When pride cometh, then cometh shame: but with the lowly is wisdom."

—PROVERBS 11:2.

"Only by pride cometh contention: but with the well advised is wisdom."

—PROVERBS 13:10.

"A man's pride shall bring him low: but honour shall uphold the humble in spirit."

—PROVERBS 29:23.

“For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders.

“Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

“All these evil things come from within, and defile the man.”

—MARK 7:21-23.

“Rabbi Hunnah said ‘He who is proud in heart is as sinful as the idolater.’”

—THE TALMUD.

“Pride is hateful to the Lord and to men,
And before both oppression is an offence.
Sovereignty is transferred from nation to nation
On account of the violence of pride.”

—THE APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT, Vol. I, p. 349,
Sirach X:7, 8.

16. “He that is slow to wrath is of great understanding: *Anger* but he that is hasty of spirit exalteth folly.”

—PROVERBS 14:29.

“A soft answer turneth away wrath: but grievous words stir up anger.”

—PROVERBS 15:1.

“Wrath is cruel, and anger is outrageous; but who is able to stand before envy?”

—PROVERBS 27:4.

“It has been said:—

“‘If thou feelest anger at him who does by thee the smallest evil, why dost thou not feel anger at the passion itself, which entirely spoils all the four chief aims of existence:—Religion, Property, Enjoyment, Liberation. Bear-

ing as fruit the destruction of holy merit, name, and wealth, consuming the whole body, doing no good either here or in the next world;—if anger is this evil thing, how should it find place within the mind of the good!”

—THE JIVANMUKTI-VIVEKA, p. 87.

“Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.”

—EPHESIANS 4:31.

“For anger is blindness, and does not suffer one to see the face of any man with truth.”

—THE APOCRYPHA AND PSEUDEPIGRAPHIA
OF THE OLD TESTAMENT, Vol. II, p. 332,
The Testament of Dan, II:2.

An Eye for an Eye 17. “Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

“But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.”

—MATTHEW 5:38-39.

“If the injured return their injuries, if one chastised by his superiors were to chastise his superior in return, the consequence would be the destruction of every creature, and sin also would prevail in the world.”

—THE MAHABHARATA,
Vana Parva, Vol. II, p. 83.

Wordy Arrows 18. “My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.”

—PSALMS 57:4.

“He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit.

“Even a fool when he holdeth his peace is counted wise;

and he that shutteth his lips is esteemed a man of understanding."

—PROVERBS 17:27-28.

"Whoso keepeth his mouth and his tongue, keepeth his soul from troubles."

—PROVERBS 21:23.

"Weapons such as arrows, bullets, and bearded darts, can be easily extracted from the body, but a wordy dagger plunged deep into the heart is incapable of being taken out. Wordy arrows are shot from the mouth; smitten by them one grieveth day and night. A learned man should not shoot such arrows, for do they not touch the very vitals of others."

—THE MAHABHARATA,
Udyoga Parva, Vol. III, p. 96.

"Then, O priests, Sakka, the leader of the gods, resumed his seat on his throne, and took occasion to induce in the gods a more fitting frame of mind, by means of the following stanzas:

"My mind's not easily cast down,
Nor lightly swerved from its course;
Long angry can I never be,
For anger finds in me no place.

"I ne'er in anger say harsh words,
And ne'er proclaim my virtue's fame;
Myself I seek to keep subdued
In interest of my future weal.' "

—BUDDHISM IN TRANSLATIONS,
Saṃyutta-Nikāya, p. 427.

"Thy friend has a friend and thy friend's friend has a friend; be discreet."

—THE TALMUD.

“Nevertheless, in speech there are also great evils, for the Apostle said: ‘The worst that I fear for my people is the tongue.’ In short, speech is like wine: it intoxicates the mind, and those who begin to have a taste for it cannot abstain from it. Accordingly, the Šúfis, knowing that speech is harmful, never spoke except when it was necessary, i. e., they considered the beginning and end of their discourse; if the whole was for God’s sake, they spoke; otherwise they kept silence, because they firmly believed that God knows our secret thoughts . . . The Apostle said: ‘He who keeps silence is saved.’”

—THE KASHF AL-MAHJÚB, p. 355.

“A slip on the pavement is better than a (slip) of the tongue;
So doth the fall of the wicked come swiftly.”

—THE APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT,
Sirach, XX:18, Vol. I, p. 386. .

Slander 19. “Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.”

—PSALMS 101:5.

“He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.”

—PROVERBS 10:18.

“Slander should never be spoken. If spoken, it should never be heard. When slanderous converse goes on, one should close one’s ears or leave the place outright. Slanderous converse is the characteristic of wicked men. It is an indication of depravity. They, on the other hand, O king, who speak of the virtues of others in assemblies of the good, are good men.”

—THE MAHABHARATA,
Canti Para, Vol. VII, p. 423.

20. "Let the lying lips be put to silence; which speak *Lying* grievous things proudly and contemptuously against the righteous."

—PSALMS 31:8.

"A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame."

—PROVERBS 13:5.

"Behold, ye trust in lying words, that cannot profit."

—JEREMIAH 7:8.

"I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth."

—I JOHN 2:21.

"When a liar speaks the truth he finds his punishment in the general disbelief."

—THE TALMUD.

"Sufficient is the wisdom of the Lord,
(He is) mighty in power, and seeth all things.
And the eyes of God behold his works,
And he knoweth every deed of man.
He commanded no man to sin,
Nor gave strength to men of lies."

—THE APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT, Vol. I, p. 371,
Sirach, XV:18-20.

21. "Let no wise man swear an oath falsely, even in a *False Oaths* trifling matter."

—THE LAWS OF MANU, p. 273.

"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation."

—JAMES 5:12.

*Judging, 22. "And why beholdest thou the mote that is in thy
Condemning brother's eye, but considerest not the beam that is in thine own eye?*

"Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

—MATTHEW 7:3, 4, 5.

"Man sees the mote in his neighbor's eye, but knows not of the beam in his own."

—THE TALMUD.

"If the wise man of the world who carefully picks holes in the character of others, expends the same skill on himself, what would prevent him from breaking through the bonds (of ignorance)."

—THE JIVANMUKTI-VIVEKA, p. 85.

Hypocrisy 23. "Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

"Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

—MATTHEW 23:26-28.

"In acting after the manner of men, it is easy to fall into hypocrisy; in acting after the manner of Heaven, it is difficult to play the hypocrite."

—THE TEXTS OF TAOISM,

The Writings of Kwang-Tze, Part I, pp. 209-10.

"The hypocrites would deceive God, but He will deceive them! When they stand up for prayer, they stand carelessly, to be seen of men, and they remember God but little."

—THE KORAN,
Sura IV.—Women, p. 426.

"He who follows the right way and refuses to act hypocritically, and refrains from ostentation, pays no heed to the blame of the vulgar, but invariably takes his own course: it is all one to him what name they call him by."

—THE KASHF AL-MAḤJÚB, p. 64.

24. "An ungrateful person does not deserve to be trusted. *Ingratitude*
One that is ungrateful can never escape . . . One that
injures his friends is a wretch of his race."

—THE MAHABHARATA,
Canti Parva, Vol. VIII, pp. 566-7.

"Whoso rewardeth evil for good, evil shall not depart
from his house."

—PROVERBS 17:13.

"This know also, that in the last days perilous times shall
come.

"For men shall be lovers of their own selves, covetous
. . . unthankful, unholy."

—II TIMOTHY 3:1-2.

25. "Be not deceived: evil communications corrupt good *Friendship*
manners." *with Evil*

—I CORINTHIANS 15:33.

"What is friendship with evil?

"To follow after, to frequent the company of, and asso-
ciate with, such persons as are unbelievers, immoral, unedu-
cated, mean-spirited and witless; to resort to and consort
with them, to be devoted to them, enthusiastic about them,
and entangled with them."

—DHAMMA-SANGANI,
Book III, pp. 344-5.

Works of the 26. "Now the works of the flesh are manifest, which are
Flesh these: Adultery, fornication, uncleanness, lasciviousness,

"Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

"Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

—GALATIANS 5:19-21.

"Whatever good betideth thee is from God, and whatever betideth thee of evil is from thyself."

—THE KORAN,

Sura IV, Women, p. 419.

Set of Vices, 27. "Tale-bearing, violence, treachery, envy, slandering,
the Ten Fetters (unjust) seizure of property, reveling, and assault are the eightfold (set of vices) produced by wrath."

—LAWS OF MANU, p. 223.

"Which are the states that are Fetters?

"The ten Fetters, to wit, the Fetters of

sensuality,

repulsion,

conceit,

speculative opinion,

perplexity,

the contagion of mere rule and ritual,

the passion of renewed existence,

envy,

meanness,

ignorance."

—DHAMMA-SANGANI,

Book III, p. 297.

Grief, Idleness, 28. "A merry heart maketh a cheerful countenance: but by
Denying God sorrow of the heart the spirit is broken."

—PROVERBS 15:13.

“Go to the ant thou sluggard; consider her ways and be wise.”

—PROVERBS 6:6.

“Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.”

—PROVERBS 19:15.

“But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.”

—MATTHEW 10:33.

“Prosperity never resides in one who suffers himself to be tortured by grief, who is addicted to evil ways, who denies Godhead, who is idle, who hath not his senses under control, and who is divested of exertion.”

—THE MAHABHARATA,
Udyoga Parva, Vol. III, p. 125.

29. “Good understanding giveth favour: but the way of transgressors is hard.”

—PROVERBS 13:15.

*Hell and Fire
of Sin and
Suffering*

“He that soweth iniquity shall reap vanity.”

—PROVERBS 22:8.

“For wickedness burneth as the fire: it shall devour the briars and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke.”

—ISAIAH 9:18.

“And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.”

—MATTHEW 5:29.

"The reason why all men do not obtain the True Tào is because their minds are perverted. Their minds being perverted, their spirits become perturbed. Their minds being perturbed, they are attracted towards external things. Being attracted towards external things, they begin to seek for them greedily. This greedy quest leads to perplexities and annoyances; and these again result in disordered thoughts, which cause anxiety and trouble to both body and mind. The parties then meet with foul disgraces, flow wildly on through the phases of life and death, are liable constantly to sink in the sea of bitterness, and for ever lose the True Tào."

—THE TEXTS OF TÀOISM,
Khing Khâng King or The Classic of Purity,
Part II, pp. 253-4.

"After the same fashion, sin, done with a sinful heart, produces a large crop of misery."

—THE MAHABHARATA,
Acwamedha Parva, Vol. X, p. 41.

"Bewildered by numerous thoughts, enmeshed in the web of delusion, addicted to the gratification of desire, they fall downwards into a foul hell."

—THE BHAGAVAD-GÎTÂ, p. 155.

"*Hermes*. What greater chastisement of any human soul can there be, son, than lack of piety? What fire has so fierce flame as lack of piety?"

—THRICE-GREATEST HERMES,
Corpus Hermeticum X (XI),
The Key, Vol. II, p. 154.

Illness Born of Error 30. "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, *The Lord Thy God*;

"Then the Lord will make thy plagues wonderful . . . and sore sicknesses and of long continuance.

"Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee."

—DEUTERONOMY 28:58-60.

"The spawning of illnesses in us is in our own control, for they are born out of the life we lead."

—ECHOES FROM THE GNOSIS,
The Chaldaean Oracles, Vol. IX, p. 93.

31. "The wicked is snared by the transgression of his lips: *Wicked Fall* but the just shall come out of trouble."

—PROVERBS 12:13.

"It is joy to the just to do judgment: but destruction shall be to the workers of iniquity."

—PROVERBS 21:15.

"The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness."

—PROVERBS 11:5.

"Whoso believe not, and prevent others from the way of God—their works will He cause to miscarry."

—THE KORAN,
Sura XLVII.—Muhammad, p. 382.

"My Son, the wicked falleth and riseth not; but the just man is not moved, for God is with him."

—THE APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT,
The Story of Ahikar, II:21, Vol. II, p. 730.

32. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." *Success and How to Lose It*

—PROVERBS 28:13.

"Success (in the attainment of objects) forsaketh the person whose heart is unsteady, or who hath no control over his mind, or who is a slave of his senses."

—THE MAHABHARATA,
Udyoga Parva, Vol. III, p. 107.

Sorrow Killeth 33. "Mine eye also is dim by reason of sorrow, and all my
Beauty members are as a shadow."

—JOB 17:7.

"Sorrow killeth beauty; sorrow killeth strength; sorrow killeth the understanding; and sorrow bringeth on disease."

—THE MAHABHARATA,
Udyoga Parva, Vol. III, p. 107.

Sin Kills, 34. "For the wages of sin is death; but the gift of God is
Disease eternal life through Jesus Christ our Lord."
Abnormal

—ROMANS 6:23.

"For since by man came death, by man came also the resurrection of the dead."

—I CORINTHIANS 15:21.

"Sin will slay those that are of wicked behaviour! . . . Diseases spring from living creatures themselves. Disease is the abnormal condition of creatures. . . . The death of creatures arises from the creatures themselves. Creatures kill themselves."

—THE MAHABHARATA,
Drona Parva, Vol. V, p. 161.

The Last Mite 35. "Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

—MATTHEW 5:26.

"I tell thee, thou shalt not depart thence, till thou hast paid the very last mite."

—LUKE 12:59.

“Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

“A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

* * * * *

“Wherefore by their fruits ye shall know them.”

—MATTHEW 7:17, 18, 20.

“Said the elder, ‘Your majesty, why are not trees all alike, but some sour, some salt, some bitter, some pungent, some astringent, some sweet?’

“I suppose, bhante, because of a difference in the seed.’

“In exactly the same way, your majesty, it is through a difference in their karma that men are not all alike, but some long-lived and some short-lived, some healthy and some sickly, some handsome and some ugly, some powerful and some weak, some rich and some poor, some of high degree and some of low degree, some wise and some foolish. Moreover, your majesty, The Blessed One has said as follows: “All beings, O youth, have karma as their portion; they are heirs of their karma; they are sprung from their karma; their karma is their kinsman; their karma is their refuge; karma allots beings to meanness or greatness.” ’ ”

—BUDDHISM IN TRANSLATIONS,

The Milindapañha, p. 215.

“Bad karma is threefold, to wit, karma of act, speech, and thought.

“How [may these be described]?

“Karma of body, so called from being done commonly through the ‘door’ of the body, considered as the medium of bodily expression, is taking life, taking what is not given, and in chastity.

“Karma of speech, so called from being done commonly through the ‘door’ of speech, considered as the medium of vocal expression, is lying, slandering, abusive language, and idle talk.

“Karma of thought, so called from being done commonly through the [‘door’ of the] mind [with or] without

overt expression, is covetousness, ill-will, and erroneous opinion."

—THE ABHIDHAMMATTHA-SANGAHA, p. 145.

"For his own good only shall the guided yield to guidance, and to his own loss only shall the erring err; and the heavy laden shall not be laden with another's load.

* * * * *

"And he who has been blind here, shall be blind hereafter, and wander yet more from the way.

* * * * *

"And the evils they have wrought shall rise up into their view, and that at which they mocked shall hem them in on every side."

—THE KORAN,

Sura XVII.—The Night Journey, pp. 166-170.

Sura XLV.—The Kneeling, p. 199.

CHAPTER VIII

The Kingdom of Heaven

HE door to this glorious kingdom is the child thought, and only those who become as little children can pass through this pearly gate.

Heaven is not of this world, it is within you. The soul builds a habitation, which is a lotus-like chamber; and the real workman, the soul, is hidden in his workshop.

Heaven is not only within you, it is also at hand. Heaven is here and now, for the simple reason that it is a state of consciousness and not fundamentally a place.

All true science is incorporeal; and the real or spiritual life is the science of right thinking, followed by right action. Thoughts are things, and good thoughts make the man. Heaven, then, is a good thought paradise.

A man in this state of consciousness is rich in hidden treasure, and there are many mysteries which are not divulged to the worldly wise.

Jesus likened the kingdom of heaven to a man who had sown good seed in his field: this field is the consciousness. While this man was asleep the enemy came and sowed tares in his field; but the tares after coming to maturity were burned, while the wheat was garnered.

The kingdom within also resembles a grain of mustard seed, for like this seed its beginning is small and unpretentious; but in time it grows apace developing into a mighty kingdom, just as the seed becomes "the greatest among herbs."

This kingdom is like leaven "hid in three measures of meal." When truth enters the consciousness mental chemicalization is set up, and this fermentation results in mental,

moral and bodily transformation. The individual thus becomes a new creature. He is enlightened and lifted above the clouds of error into the glorious sunshine of God's love.

The kingdom of heaven is a pearl of great price, and we should be willing to sacrifice all earthly things, if necessary, to gain this pearl. Great power, peace, and joy in the Holy Ghost will follow this sacrifice, for we are taught that he who loseth his life shall find it.

No fear, decay, hunger or thirst are found in this kingdom; discord is replaced by heavenly music, and this harmony reigns supreme, since the former things have passed away.

But how is this good thought paradise to be reached? As we have already observed, sacrifice is essential. The bad must be cast away; compassion and forgiveness at the instigation of love govern the man's thoughts, words and actions: each talent must be used, and watchfulness at all times is essential. It is the pure in heart who "see God," and for this reason the Sacred Books impress upon the student the importance of purity.

The lying serpent is persistently declaring that if we first gain material wealth then happiness is sure to follow. A bleeding, soul-sick world, writhing in misery, is the answer to that preposterous yet subtle assertion.

Ye who are wise listen to the words of Jesus, and seek first the kingdom of heaven; then it is that all other needful things are added in full measure, pressed down and running over.

Men are deaf, dumb and blind, hence many are called to the marriage feast, but few respond to the gracious invitation. The good seed falls on barren ground. The wise teacher is careful to feed the babes on spiritual milk; and thus in time their blind eyes are opened, their ears unstopped, and their tongues loosed.

The gospel will eventually be preached to every creature. Ho! ye thirsty souls, come to the life-giving waters. Every soul must, in time, be saved; since evil is unreal, Good is omnipotent, and God is Love.

Through reading the preceding digest, the student will obtain a clear idea of the mystery of "The Kingdom of Heaven."

The following quotations from the Holy Books relate to the state of consciousness, known as "The Kingdom of Heaven."

THE KINGDOM OF HEAVEN

1. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. *Become a Little Child*

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

—MATTHEW 18:3-4.

"My little children, let us not love in word, neither in tongue; but in deed and in truth."

—I JOHN 3:18.

"Lao-Tze replied, . . . 'Can you flee (from the allurements of desire)? Can you maintain an entire simplicity? Can you become a little child?' . . .

"The perfect man, along with other men, gets his food from the earth, and derives his joy from his Heaven (-conferred nature).'"

—THE TEXTS OF TAOISM,

The Writings of Kwang-Tze, Part II, pp. 80-81.

WHERE IS HEAVEN?

2. "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." *Heaven Not of This World*

—JOHN 18:36.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break

in pieces and consume all these kingdoms, and it shall stand for ever.

* * * * *

“And I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

“And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”

—DANIEL 2:44, Chapter 7:13, 14.

Heaven Within 3. “And when he was demanded of the Pharisees, when
You the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

“Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.”

—LUKE 17:20-21.

“Without going outside his door, one understands (all that takes place) under the sky; without looking out from his window, one sees the Tâo of Heaven. The farther that one goes out (from himself), the less he knows.”

—THE TEXTS OF TÂOISM,

The Tâo Teh King, Part I, p. 89.

“The earl of the Ho said, ‘What then is there so valuable in the Tâo?’ Zo of the Northern Sea replied, ‘He who knows the Tâo is sure to be well acquainted with the principles (that appear in the procedures of things). Acquainted with (those) principles, he is sure to understand how to regulate his conduct in all varying circumstances. Having that understanding, he will not allow things to injure himself. Fire cannot burn him who is (so) perfect in virtue, nor water drown him; neither cold nor heat can affect him injuriously; neither bird nor beast can hurt him. This does not mean

that he is indifferent to these things; it means that he discriminates between where he may safely rest and where he will be in peril; that he is tranquil equally in calamity and happiness; that he is careful what he avoids and what he approaches;—so that nothing can injure him. Hence it is said, “What is heavenly is internal; what is human is external.” The virtue (of man) is in what is Heavenly. If you know the operation of what is Heavenly and what is Human, you will have your root in what is Heavenly and your position in Virtue.’”

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part I, p. 383.

“If man could always be pure and still, heaven and earth would both revert (to non-existence).”

(Translator’s Note.)—“I do not understand this, but I cannot translate the Text otherwise. Mr. Balfour has:—‘If a man is able to remain pure and motionless, Heaven and Earth will both at once come and dwell *in* him.’”

—THE TEXTS OF TÂOISM,
*Khing Kâng King, or
The Classic of Purity, Part II, pp. 250-51.*

“He who is happy within, who rejoiceth within, who is illuminated within, that Yogî, becoming the ETERNAL, goeth to the Peace of the ETERNAL.”

—THE BHAGAVAD-GÎTÂ, p. 68.

“Jesus saith: ‘ . . . and the Kingdom of Heaven is within you; and whosoever shall know himself shall find it. (Strive therefore?) to know yourselves, and ye shall be aware that ye are the sons of the . . . Father; (and?) ye shall know that ye are in (the City of God?), and ye are (the City?).’”

—FRAGMENTS OF A FAITH FORGOTTEN,
Some Forgotten Sayings, p. 602.

“Verily, God will not change his gifts to men, till they change what is in themselves.”

—THE KORAN,
Sura XIII, Thunder, p. 334.

Soul Builds a Habitation 3a. “My soul hath built for me a habitation.”
—THE BOOK OF THE DEAD, Vol. II, p. 353.

“We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.”
—MARK 14:58.

Lotus-like Chamber 3b. “Now, within this habitation of Brahma (the human body Brahmapura) there is a small lotus-like chamber, and within it a minute vacuity . . . That which is within the vacuity is worthy of search; that, verily, should be inquired after.

* * * * *

“‘Both the earth and the heaven exist within it.’ . . .

“He says, ‘The diseases of the body can never reduce it to decrepitude, nor the slaughter of the body effect its destruction. This habitation of Brahma is verily the everlasting truth. In it dwell all human desires. It is the Soul, it is far from all vice, it is not subject to death; it is immortal and above affliction. It is neither afflicted by hunger nor thirst. Truthful is its wish; and truth is its resolve.’ ”

—CHHANDOGYA UPANISHAD, pp. 618-19.

“And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east.

“So the spirit took me up, and brought me into the inner court; and behold, the glory of the Lord filled the house.

“And I heard him speaking unto me out of the house.

—EZEKIEL 43:4-6.

Real Workman Hidden in His Workshop 3c. “The real Workman is hidden in His workshop, Go you into that workshop and see Him face to face. Inasmuch as over that Workman His work spreads a curtain,

You cannot see Him outside His work.
 Since His workshop is the abode of the Wise One,
 Whoso seeks Him without is ignorant of Him.
 Come, then, into His workshop, which is Not-being,
 That you may see the Creator and creation at once.
 Whoso has seen how bright is the workshop
 Sees how obscure is the outside of that shop.
 Rebellious Pharoah set his face towards Being
 (egoism),
 And was perforce blind to that workshop."

—THE MASNAVI I MA'NAVI, p. 71.

"The Border-warden of Khang-wû, in questioning Tze-lão, said, 'Let not a ruler in the exercise of his government be (like the farmer) who leaves the clods unbroken, . . . My recompense was in the rough unsatisfactory crops; and in weeding, I destroyed and tore up (many good plants), and my recompense was in the scantiness of my harvests. In subsequent years I changed my methods, ploughing deeply and carefully covering up the seed; and my harvests were rich and abundant. . . . ' When Kwang-Tze heard of his remarks, he said, 'Now-a-days, most men, in attending to their bodies and regulating their minds, correspond to the description of the Border-warden. They hide from themselves their Heaven (-given being); they leave (all care of) their (proper) nature; they extinguish their (proper) feelings; and they leave their spirit to die:—abandoning themselves to what is the general practice. Thus dealing with their nature like the farmer who is negligent of the clods in his soil.' "

—THE TEXTS OF TAOISM,
The Writings of Kwang-Tze, Part II, pp. 121-2.

4. "And saying, Repent ye: for the kingdom of heaven is *Heaven Here*
 at hand." *(at hand)*

—MATTHEW 3:2.

“When all desires occupying his heart fall off entirely, then, indeed, does the mortal become immortal, and realize Brahman even here.”

—THE JIVANMUKTI-VIVEKA, p. 20.

HEAVEN DEFINED

Heaven a State of Consciousness 5. “As far as mind extends, so far extends heaven.”

—BRIHAD ARANYAKA UPANISHAD, pp. 224-5.

“Those who have transcended the stage of Bodhisattvahood and attained the ultimate goal, possess a consciousness which is consistent and harmonious; they have recognised the origin from which consciousness [or mentation] starts. This will truly be called enlightenment.”

—AÇVAGHOSHA’S AWAKENING OF FAITH, pp. 64-5.

All Science Is Incorporeal 5a. “But Gnosis is far different from sense. For sense is brought about by that which hath the mastery o’er us, while Gnosis is the end of science, and science is God’s gift.

“All science is incorporeal, the instrument it uses being the mind, just as the mind employs the body.”

—THRICE-GREATEST HERMES,
Corpus Hermeticum X (XI),
The Key, Vol. II, p. 147.

Thoughts Are Things 5b. “Then, in this way know God; as having all things in Himself as thoughts, the whole Cosmos itself.”

—THRICE-GREATEST HERMES,
Corpus Hermeticum XI (XII),
Mind Unto Hermes, Vol. II, p. 187.

Thoughts Make the Man 5c. “For as he thinketh in his heart so is he.”

—PROVERBS 23:7.

Good Thought Paradise 5d. “The first step that the soul of the faithful man made, placed him in the Good-Thought Paradise;

“The second step that the soul of the faithful man made, placed him in the Good-Word Paradise;

“The third step that the soul of the faithful man made, placed him in the Good-Deed Paradise.”

—THE ZEND-AVESTA,
The Yasts and Sîrôzahs, Part II, p. 317.

“Some thoughts we have from evil free, and free
From presence of the root that gave them growth,
These are our thoughts of things as Beautiful.”

—ABHIDHAMMATTHA-SANGAHA, p. 86.

6. “Again, the kingdom of heaven is like unto treasure hid *Hidden Treasure*
in a field; the which when a man hath found, he hideth, and
for joy thereof goeth and selleth all that he hath, and buy-
eth that field.”

—MATTHEW 13:44.

“Lay not up for yourselves treasures upon earth, where
moth and rust doth corrupt, and where thieves break through
and steal:

“But lay up for yourselves treasures in heaven where
neither moth nor rust doth corrupt, and where thieves do
not break through nor steal.”

—MATTHEW 6:19-20.

“For thus saith the Lord God of Israel, The barrel of
meal shall not waste, neither shall the cruse of oil fail, until
the day that the Lord sendeth rain upon the earth.

“And she went and did according to the saying of Elijah:
and she, and he, and her house, did eat many days.

“And the barrel of meal wasted not, neither did the cruse
of oil fail, according to the word of the Lord, which he spake
by Elijah.”

—I KINGS 17:14-16.

“Who knows the argument that needs no words, and the
Way that is not to be trodden?

“He who is able to know this has what is called ‘The
Heavenly Treasure-house.’ He may pour into it without its
being filled; he may pour from it without its being ex-

hausted; and all the while he does not know whence (the supply) comes. This is what is called 'The Store of Light.'"

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part I, p. 190.

"They that are poor in earthly but rich in heavenly wealth and sacrifices, become unconquerable and fearless, and they should be regarded as embodiments of Brahma . . . Heavenly prosperity . . . is unattainable by one that is without true wisdom."

—THE MAHABHARATA,
Udyoga Parva, Vol. III, pp. 138-9.

"Destroy your house, and with the treasure hidden in it
You will be able to build thousands of houses.
The treasure lies under it; there is no help for it;
Hesitate not to pull it down; do not tarry."

—THE MASNAVI I MA'NAVI, p. 204.

"Work righteousness, therefore, my children, upon the
earth,
That ye may have (it) as a treasure in heaven.
And sow good things in your souls,
That ye may find them in your life.
But if ye sow evil things,
Ye shall reap every trouble and affliction."

—THE APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT,
*The Testaments of the Twelve Patriarchs, XIII:5-6,
Vol. II, p. 311.*

Mysteries of the Kingdom 7. "And the disciples came and said unto him, Why speakest thou unto them in parables?"

"He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."

—MATTHEW 13:10-11.

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

"Which none of the princes of this world knew."

—I CORINTHIANS 2:7-8.

"The skilful masters (of the Tão) in old times, with a subtle and exquisite penetration, comprehended its mysteries, and were deep (also) so as to elude men's knowledge."

—THE TEXTS OF TÂOISM,

The Tão Teh King, Part I, p. 58.

"Now on the first day of the week all the brethren were gathered together, and John began to speak to them, saying, 'My brethren, my fellow heirs, and my partners in the Christ Jesus, our Lord, know ye that unto you hath the Lord given from His hand power, [and] that He hath wrought for you very many mighty works, and miracles, and acts of grace . . . He hath never made Himself manifest unto you through the eyes of the body, neither have ye hearkened unto Him through the ears of the body, but He hath made Himself visible unto you through the integrity of your heart, and by visions, and by works which are holy. Strengthen ye yourselves, then, in Him, and ye shall remember Him at all times; moreover, ye shall also remember the mystery and the association (or, partnership) which hath come unto you, and which our Lord hath fulfilled.'"

—COPTIC APOCRYPHA,

*The Repose of Saint John
the Evangelist and Apostle, p. 233.*

"Preach ye unto the whole world, saying unto men: 'Strive together that ye may receive the mysteries of light in this time of stress, and enter into the Kingdom of Light. Put not off from day to day, and from cycle to cycle, in the

belief that ye will succeed in obtaining the mysteries when ye return to the world in another cycle.' ”

—FRAGMENTS OF A FAITH FORGOTTEN,
The Pistis Sophia, p. 502.

“Churn your milk assiduously with knowledge,
So that what is hidden in it may be disclosed.”

—THE MASNAVI I MA'NAVI, p. 212.

A Field 8. “Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

“But while men slept, his enemy came and sowed tares among the wheat, and went his way.

“But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

“So the servant of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

“He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

“But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

“Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.”

—MATTHEW 13:24-30.

Mustard Seed 9. “Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

“Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.”

—MATTHEW 13:31-32.

10. "Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

—MATTHEW 13:33.

11. "Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: *Pearl of Great Price*

"Who, when he had found one pearl of great price, went and sold all that he had, and bought it."

—MATTHEW 13:45, 46.

12. "For the kingdom of God is not in word, but in power." *Power*

—I CORINTHIANS 4:20.

13. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." *Peace and Joy*

—ROMANS 14:17.

"Supreme joy is for this Yogî whose mind is peaceful, whose passion-nature is calmed, who is sinless and of the nature of the ETERNAL."

—THE BHAGAVAD-GÎTÂ, p. 76.

14. "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. *Heavenly Music*

"And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

"And they sang as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."

—REVELATION 14:1-3.

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

—REVELATION 15:2, 3.

"Tze-khi said, 'Yen, you do well to ask such a question, I had just now lost myself; but how should you understand it? You may have heard the notes of Man, but have not heard those of Earth; you may have heard the notes of Earth, but have not heard those of Heaven.'"

—THE TEXTS OF TÂOISM,

The Writings of Kwang-Tze, Part I, pp. 176-7.

"The Perfect Music first had its response in the affairs of men, and was conformed to the principles of Heaven; it indicated the action of the five virtues, and corresponded to the spontaneity (apparent in nature). After this it showed the blended distinctions of the four seasons, and the grand harmony of all things."

—THE TEXTS OF TÂOISM,

The Writings of Kwang-Tze, Part I, p. 349.

"When the faculty of knowledge and the placidity (thus) blend together, and they nourish each other, then from the nature there come forth harmony and orderly method. The attributes (of the Tâo) constitute the harmony; the Tâo (itself) secures the orderly method. When the attributes appear in a universal practice of forbearance, we have Benevolence; when the path is all marked by orderly method, we have Righteousness; when the righteousness is clearly manifested, and (all) things are regarded with affection, we have Leal-heartedness; when the (heart's) core is thus (pure) and real, and carried back to its (proper) qualities, we have Music."

—THE TEXTS OF TÂOISM,

The Writings of Kwang-Tze, Part I, pp. 368-9.

"That region which is known as heaven existeth there above us. Those regions tower high, and are furnished with excellent paths . . . Only men of virtuous souls, and those of subdued spirits, and those that have their faculties in subjection, and those that have controlled their senses, and those that are free from malice . . . attain those regions."

—THE MAHABHARATA,
Vana Parva, Vol. II, p. 771.

"In the place of heaven there is no fear of any kind; . . . none fears decay. Without either hunger or thirst, beyond all grief (all) rejoice in the place of heaven."

—KATHA UPANISHAD, p. 418.

15. "And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, *Sacrifice. Cast Bad Away*

"Who shall not receive manifold more in this present time, and in the world to come life everlasting."

—LUKE 18:29, 30.

"Him who says: 'He who hath forsaken father¹ and mother, brother and sister, wife and child, and possessions, and will take up his cross and follow Me, he will receive the promises which I have vowed to him; and I will give such the mystery of the hidden Father, for they have loved what is His' . . .

"So he gave them Glory, Joy, Jubilation, Gladness, Peace, Hope, Faith, Love and Truth imperishable. This is the ninefold which is given unto them who have fled from matter. And they have become blessed and perfect, and have recognized the True God, and known the mystery which is given to the man."

—FRAGMENTS OF A FAITH FORGOTTEN,
Codex Brucianus, p. 559.

¹Mr. Mead writes: "It is further explained that the saying, 'He who shall not leave father and mother and follow after Me,' refers to the 'parents' or fashioners of the soul and counterfeit spirit, and not our earthly parents, far less the parents of the light-power within—the Saviour and His mysteries."

—FRAGMENTS OF A FAITH FORGOTTEN, *The Pistis Sophia*, pp. 504-5.

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

"Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away."

—MATTHEW 13:47, 48.

Compassion, Forgiveness 16. "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

"And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

"But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

"The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

"Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt."

—MATTHEW 18:23-27.

"One should forgive, under every injury. It hath been said that the continuation of species is due to man being forgiving . . . Forgiveness is holiness; and by forgiveness is it that the universe is held together. . . . Forgiveness is the might of the mighty; forgiveness is sacrifice; forgiveness is quiet of mind. How, O Krishnā, can one like us abandon forgiveness, which is such, and in which are established Brahma, and Truth, and Wisdom, and the worlds? . . . Forgiveness and gentleness are the qualities of the self-possessed. They represent eternal virtue."

—THE MAHABHARATA,

Vana Parva, Vol. II, pp. 84-5.

"A kind speech and forgiveness is better than alms followed by injury. God is Rich, Clement."

—THE KORAN,

Sura II.—The Cow, p. 368.

17. "For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. *Talents to be Used*

"And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

"Then he that had received the five talents went and traded with the same, and made them other five talents.

"And likewise he that had received two, he also gained other two.

"But he that had received one went and digged in the earth, and hid his lord's money.

"After a long time the lord of those servants cometh, and reckoneth with them.

"And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

"His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

"He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

"His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

"And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

"His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

"Thou oughtest therefore to have put my money to the

exchangers, and then at my coming I should have received mine own with usury.

"Take therefore the talent from him, and give it unto him which hath ten talents.

"For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath."

—MATTHEW 25:14-29.

Watchfulness 18. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

"And five of them were wise, and five were foolish.

"They that were foolish took their lamps, and took no oil with them:

"But the wise took oil in their vessels with their lamps.

"While the bridegroom tarried, they all slumbered and slept.

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

"Then all those virgins arose, and trimmed their lamps.

"And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

"But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

"And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

"Afterward came also the other virgins saying, Lord, Lord, open to us.

"But he answered and said, Verily I say unto you, I know you not.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

—MATTHEW 25:1-13.

Purity 19. "Blessed are the pure in heart: for they shall see God."

—MATTHEW 5:8.

“They relate of Shiblî that one day he purified himself with the intention of entering the mosque. He heard a voice cry: ‘Thou hast washed thy outward self, but where is thy inward purity?’ ”

—THE KASHF AL-MAHJÚB, p. 293.

“Purity and stillness give the correct law to all under heaven.”

—THE TEXTS OF TÂOISM,
The Tâo Teh King, Vol. I, p. 88.

20. “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” *Seek First the Kingdom of God*

—MATTHEW 6:33.

“Seek for the great [mysteries] and the little shall be added unto you; seek for the heavenly and the earthly shall be added unto you.”

—FRAGMENTS OF A FAITH FORGOTTEN,
Some Forgotten Sayings, p. 596.

“Tâo when nursed within one’s self,
His vigour will make true;
And where the family it rules
What riches will accrue!
The neighbourhood where it prevails
In thriving will abound;
And when ’tis seen throughout the state,
Good fortune will be found.
Employ it the kingdom o’er,
And men thrive all around.”

—THE TEXTS OF TÂOISM,
The Tâo Teh King, Part I, pp. 97-8.

“Yung-khang said, ‘Take the days away and there will be no year; without what is internal there will be nothing external.’ ”

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part II, p. 118.

"Confucius with an air of sadness said, 'Allow me to ask what it is that you call my proper Truth.' The stranger replied, 'A man's proper Truth is pure sincerity in its highest degree;—without this pure sincerity one cannot move others. Hence if one (only) forces himself to wail, however sadly he may do so, it is not (real) sorrow; if he forces himself to be angry, however he may seem to be severe, he excites no awe; if he forces himself to show affection, however he may smile, he awakens no harmonious reciprocation. True grief, without a sound, is yet sorrowful; true anger, without any demonstration, yet awakens awe; true affection, without a smile, yet produces a harmonious reciprocation. Given this truth within, it exercises a spiritual efficacy without, and this is why we count it so valuable.'"

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part II, p. 198.

"If one observes the Way of Heaven, and maintains Its doings (as his own), all that he has to do is accomplished."

—TIN FÛ KING, or

"*Classic of the Harmony of the
Seen and the Unseen,*" Part II, p. 257.

Many Called, 21. "The kingdom of heaven is like unto a certain king,
Few Chosen which made a marriage for his son,

"And sent forth his servants to call them that were bidden to the wedding: and they would not come.

* * * * *

"For many are called, but few are chosen."

—MATTHEW 22:2, 3, 14.

"But few only will comprehend the higher mysteries. 'I tell you that there will be found one in a thousand and two in ten thousand for the consummation of the mysteries of the First Mystery.'"

—FRAGMENTS OF A FAITH FORGOTTEN,
The Pistis Sophia, p. 506.

22. "Where merit and wealth are not (obtained by teaching) nor (at least) due obedience, in such (soil) sacred knowledge must not be sown, just as good seed (must) not (be thrown) on barren land."

—THE LAWS OF MANU, p. 51.

23. "Called of God an high priest after the order of Melchisedec." *Milk of the Word*

"Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

"For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

"But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

—HEBREWS 5:10-14.

"The man of perfect knowledge should not unsettle the foolish whose knowledge is imperfect."

—THE BHAGAVAD-GÎTÂ, p. 49.

24. "And he said unto them, Go ye into all the world, and preach the gospel to every creature." *Preach Gospel to Every Creature*

* * * * *

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

* * * * *

"And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen."

—MARK 16:15, 17, 18, 20.

"They (the apostles) went forth three by three to the four points of heaven; they preached the Glad Tidings of the Kingdom in the whole world, the Christ being active with them in the words of confirmation and the signs and wonders which accompanied them. And thus was known the Kingdom of God in all the land and in all the world of Israel, and this is a testimony for all the nations which are from the east even unto the west."

—FRAGMENTS OF A FAITH FORGOTTEN,
Books of the Saviour, p. 517.

*Miscellaneous
Excerpts*

"He who knows this grand completion does not seek for it; he loses nothing and abandons nothing; he does not change himself from regard to (external) things; he turns in on himself, and finds there an inexhaustible store."

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part II, p. 106.

"'Where is the locality of truth?' 'In the heart,' said he; 'for by the heart man knows truth; the heart therefore is the locality of truth.'"

—BRIHAD ARANYAKA UPANISHAD, p. 290.

"Verily that Soul (atma) abideth in the heart! Of a truth its epithet is hridayam ('this is the heart'). Therefore he who knows it daily retires to the region of svarga (heaven) in his heart."

—THE CHHÁNDOGYA UPANISHAD, p. 622.

"Wherefore, [the Harmony] ('or law of Harmony') according unto Fate doth furnish to the thing that's born [its] rational motion, and the intellectual essence of the life itself.

"For that [this] doth insinuate itself into the spirit, and set it moving with the motion of the life."

—THRICE-GREATEST HERMES,
Of Soul, Vol. III, pp. 67-8.

"Say unto the men of the world, 'Be ye diligent, that ye may receive the mysteries of Light, and enter into the height of the Kingdom of Light.'"

—FRAGMENTS OF A FAITH FORGOTTEN,
The Pistis Sophia, p. 490.

"If ye make not the below into the above and the above into the below, the right into the left and the left into the right, the before into the behind [and the behind into the before], ye shall not enter into the kingdom of God."

—FRAGMENTS OF A FAITH FORGOTTEN,
Some Forgotten Sayings, p. 599.

"A voice came from God to Moses,

* * * * *

'I am not purified by their praises,
'Tis they who become pure and shining thereby.
I regard not the outside and the words,
I regard the inside and the state of the heart.
I look at the heart if it be humble,
Though the words may be the reverse of humble.
Because the heart is substance, and words accidents,
Accidents are only a means, substance is the final cause.
How long wilt thou dwell on words and superficialities?
A burning heart is what I want; consort with burning!
Kindle in thy heart the flame of love.'"

—THE MASNAVI I MA'NAVI, pp. 82-3.

"In this age, however, God has veiled most people from Şúfiism and from its votaries, and has concealed its mysteries from their hearts.

* * * * *

"Those employed in every craft and business, while discussing its mysteries with one another, make use of certain words and expressions of which the meaning is known only to themselves. Such expressions are invented for a double purpose: firstly, in order to facilitate the understanding of difficulties and bring them nearer to the comprehension of the novice; and secondly, in order to conceal the mysteries

of that science from the uninitiated. The Şúfís also have technical terms for the purpose of expressing the matter of their discourse and in order that they may reveal or disguise their meaning as they please."

—THE KASHF AL-MAḤJÚB, pp. 30, 31, 367.

"You must know that knowledge concerning the existence of the spirit is intuitive . . . , and the intelligence is unable to apprehend its (the spirit's) nature."

—THE KASHF AL-MAḤJÚB, p. 261.

CHAPTER IX

The Fruits of the Spirit

F fear is the arch-demon of darkness, then love is the highest angel of light. Faith and hope are not to be despised, but love is the key stone to the arch of triumph; it is the philosopher's stone, the greatest thing in heaven and on earth, the Principle or Law of life, yea, the very heart of God. Of all the fruits of the Spirit love is the greatest. Love is the standard-bearer who leads the good-thought and good-deed army to peace and victory. If we truly love God we shall love our brother also—yea, we can even love our enemies, and cry, "Father forgive them for they know not what they do."

There is no fear in love, since love is of such a character that it dissipates fear.

Purity and holiness are God's gifts; and willing sacrifice, unselfishness, alms giving, and sympathy are the natural fruits of the holy and pure in heart.

Right judgment is not always easy for the uninitiated; but the wise mete out righteous judgment to all.

Good thoughts are the progenitors of good deeds; and humility, meekness, harmlessness, hope and faith lead the way to wisdom. The wise man controls his tongue, for he knows too well the result of "wordy arrows."

If the student is truly unselfish it is comparatively easy for him to forgive his enemies, since compassion, sympathy and forbearance hold sway.

Our deeds should be in line with the golden rule, in spite of many ingenious excuses and refutations to the contrary.

The ungrateful individual little realizes what he is

missing. The man who is poor and miserable should sit down and thank God from the bottom of his heart for all his many blessings. It is surprising how many things the most wretched person has to be grateful for. Gratitude and thanksgiving open the door for an influx of many good things.

The pure in heart seek the companionship of noble souls, as like attracts like. This is one of the rewards of the righteous.

When humility, meekness and harmlessness are combined with wisdom, love, strength and courage we then have a combination of virtues which gives the student a mental poise worthy of emulation. Humility and meekness divorced from wisdom, strength and courage are oftentimes undesirable characteristics. In like manner wisdom, strength and courage, if not balanced with love, humility and the child thought, result in a want of sympathy, and sometimes injustice. We should strive to acquire that happy combination of qualities which gives us a mental balance. This balance, or mental poise, was a marked characteristic in Jesus the Christ, Buddha, and other great souls.

Steadfastness and watchfulness are very desirable. The student cannot afford to be off guard.

Paradoxical as it may appear to the superficial observer, the life of the initiate is a warfare with the world, the flesh and the devil; and yet he lives peaceably with all men.

The straight and narrow way can be made a path of roses if we cast our burden on the Lord, are contented and make the best of things. It is the straws, or the daily cares and anxieties, that make life a burden and finally break the heart; just as the last proverbial straw broke the camel's back.

Finally, never give power to evil, but bow to God (Good) alone.

What are God's promises to the godly? We read that their offspring are virtuous, that happiness and peace will abide with them, and that good will meet them all along the pathway of life. Freedom from pain and care is also

their reward; and they are guarded from every ill. But this is not all, for they mount up with wings as eagles into the marvelous light of God: they live forever in Love's glorious kingdom—the celestial paradise, the Holy City of the Great King, where they are crowned with righteousness and joy.

The preceding is a lucid description, or digest, of the sacred excerpts contained in this chapter. The virtues here enumerated, are called by Saint Paul "the fruits of the spirit."

The quotations which follow are, without exception, taken from the world's Sacred Books.

THE FRUITS OF THE SPIRIT

1. "But the fruit of the Spirit is love, joy, peace, long- *Love God*
suffering, gentleness, goodness, faith,

"Meekness, temperance: against such there is no law."

—GALATIANS 5:22, 23.

"(For the fruit of the Spirit is in all goodness and righteousness and truth.)"

—EPHESIANS 5:9.

"Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

—I PETER 1:8.

"Abú Yazíd was asked: 'Who is a saint?' He answered: 'That one who is patient under the command and prohibition of God,' because the more a man loves God the more does his heart revere what He commands and the farther is his body from what He forbids."

—THE KASHF AL-MAHJÚB, p. 217.

"Thy Light supreme,—O Thou true Life of life, O
Fecund Womb that giveth birth to every nature!

* * * * *

"We have known Thee, O Thou Eternal Constancy!

"For in the whole of this our prayer in worship of Thy
Good, this favour only of Thy Goodness do we crave;—
that Thou wilt keep us constant in our Love of knowing
Thee, and let us ne'er be cut off from this kind of Life."

—THRICE-GREATEST HERMES,
The Perfect Sermon, Vol. II, p. 390.

Love One 2. "Beloved, if God so loved us, we ought also to love one
Another another." —I JOHN 4:11.

"Beloved, let us love one another: for love is of God;
and everyone that loveth is born of God, and knoweth God."
—I JOHN 4:7.

"Seeing ye have purified your souls in obeying the truth
through the Spirit unto unfeigned love of the brethren, see
that ye love one another with a pure heart fervently."
—I PETER 1:22.

"The sage comprehends the connexions between himself
and others, and how they all go to constitute him of one
body with them, and he does not know how it is so;—he
naturally does so. In fulfilling his constitution, as acted on
and acting, he (simply) follows the direction of Heaven;
and it is in consequence of this that men style him (a sage).
. . . The love of the sage for others receives its name
from them. If they did not tell him of it, he would not
know that he loved them; and when he knows it, he is as if
he knew it not; when he hears it, he is as if he heard it not.
His love of others never has an end, and their rest in him
has also no end:—all this takes place naturally."

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part II, pp. 115-16.

"Now thou knowest that there is no state of peace greater

than that every man should love his brother; but if thou art free from sin of every kind but art at enmity with thy brother, thou art a stranger unto God. For it is written, Seek after peace and purity, for they are bound together."

—COPTIC APOCRYPHA,
The Instructions of Apa Pachomius,
The Archimandrite, p. 369.

3. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: *Love Your Enemies*

"But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

* * * * *

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

"That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

—MATTHEW 5:38, 39, 43-45.

"Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

"Be not overcome of evil, but overcome evil with good."

—ROMANS 12:20, 21.

"To those who are good (to me), I am good; and to those who are not good (to me), I am also good; and thus (all) get to be good."

—THE TEXTS OF TÂOISM,
The Tâo Teh King, Part I, p. 91.

"Return not anger for anger, wish him well who menaces evil, put up with all scandal whatever, displease no one."

—THE JIVANMUKTI-VIVEKA, p. 158.

"They long for your ruin. Hatred hath already shewn itself out of their mouths, but more grievous is what their breasts conceal. . . .

"See now! ye love them, but they love not you."

—THE KORAN,
Sura III.—The Family of Imran, p. 397.

"My son, if thine enemy meet thee with evil, meet thou him with good."

—THE APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT,
The Story of Ahikar, II:20, Vol. II, p. 730.

Miscellaneous Love 4. "After this manner, O priests, shall ye sing:
Excerpts * * * * *

"Creatures without feet have my love,
And likewise those that have two feet,
And those that have four feet I love,
And those too, that have many feet.

"May those without feet harm me not,
And those with two feet cause no hurt;
May those with four feet harm me not,
Nor those who many feet possess.

"Let creatures all, all things that live,
All beings of whatever kind,
See nothing that will bode them ill!
May naught of evil come to them!"

—BUDDHISM IN TRANSLATIONS,
Culla-Vagga, pp. 302-3.

"With Him, therefore, is there no difference with one another; there is no partiality with Him.

"But they are one in Thought. One is the Prescience of all. They have one Mind—their Father.

“One is the Sense that’s active through them—their passion for each other. ’Tis Love Himself who worketh the one harmony of all.

“Thus, therefore, let us sing the praise of God.”

—THRICE-GREATEST HERMES,
The Encomium of Kings, Vol. II, pp. 296-7.

“Be ye mindful of faith and hope, through whom is born that love to God and man which giveth life eternal.”

—FRAGMENTS OF A FAITH FORGOTTEN,
Some Forgotten Sayings, p. 595.

“Hast thou never heard that ‘love covereth a multitude of sins’? And this is what your Father which is in heaven doeth for you. If ye do not forgive each other in your hearts, your Father which is in heaven will not forgive you your sins. Behold ye know, O my beloved, that we have clothed ourselves with the good and man-loving Christ.”

—COPTIC APOCRYPHA,
*The Instructions of Apa Pachomius,
The Archimandrite, p. 371.*

“Faithful is the Lord to them that love Him in truth,
To them that endure His chastening,
To them that walk in the righteousness of His commandments,
In the law which He commanded us that we might live.
The pious of the Lord shall live by it for ever;
The Paradise of the Lord, the trees of life, are His pious ones.
Their planting is rooted for ever;
They shall not be plucked up all the days of heaven:
For the portion and the inheritance of God is Israel.”

—THE APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT,
The Psalms of Solomon, XIV:1-5, Vol. II, p. 645.

Fearlessness 5. "The Lord is my light and my salvation; whom shall I fear? and the Lord is the strength of my life; of whom shall I be afraid?"

* * * * *

"Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident."

—PSALMS 27:1, 3.

"When one cherishes no fear of anything, when one is not feared by anything, when one cherishes no desire, when one bears no hate, then is one said to have attained to the state of Brahma."

—THE MAHABHARATA,
Canti Parva, Vol. VII, p. 69.

"Lion, the king of beasts,
Majestic, overpowering,
And in the forest wandering,
Knows he no fear, no terror;
So is the Bodhisattva:
Calmly abiding in Learning,
Intelligence, and Morality,
Throughout the universe,
Wherever he wanders about,
Knows he no fear, no doubt."

—HYMNS OF MAHÂYÂNA FAITH,
Outlines of Mahâyâna Buddhism, p. 394.

"Are not the friends of God, those on whom no fear shall come, nor shall they be put to grief?"

"They who believe and fear God—

"For them are good tidings in this life, and in the next! There is no change in the words of God! This, the great felicity."

—THE KORAN,
Sura X.—Jonah, Peace Be On Him! p. 280.

“He that feareth the Lord is afraid of nothing,
 And doth not lose courage—for He is his hope.
 Of him that feareth the Lord—happy the soul!
 On whom doth he trust? And who is his stay?
 The eyes of the Lord are upon them that fear Him,
 A mighty shield, and strong stay,
 A cover from scorching Sirocco, a shadow from noontide
 heat,
 A guard from stumbling, and a succour from falling,
 Heart-gladdener, and eye-brightener,
 Healing, life, and blessing!”

—THE APOCRYPHA AND PSEUDEPIGRAPHA
 OF THE OLD TESTAMENT,
Sirach, XXIV:14-17, Vol. I, p. 435.

6. “Who shall ascend into the hill of the Lord? or who *Purity*
 shall stand in his holy place?

“He that hath clean hands, and a pure heart; who hath
 not lifted up his soul unto vanity, nor sworn deceitfully.

“He shall receive the blessing from the Lord, and right-
 eousness from the God of his salvation.”

—PSALMS 24:3-5.

“The words of the pure are pleasant words.”

—PROVERBS 15:26.

“Unto the pure all things are pure: but unto them that
 are defiled and unbelieving is nothing pure; but even their
 mind and conscience is defiled.”

—TITUS 1:15.

“With these words the holy Ahura Mazda rejoiced the
 holy Zarathustra: ‘Purity is for man, next to life, the greatest
 good, that purity that is procured by the law of Mazda to
 him who cleanses his own self with good thoughts, words,
 and deeds.’”

—THE ZEND-AVESTA,
The Vendîdâd, Part I, p. 55.

"The carrying of three staves¹, the vow of silence, matted hair on head, . . . abode in the woods, emaciating the body, —all these are useless if the heart be not pure."

—THE MAHABHARATA,
Vana Parva, Vol. II, p. 613.

"(That in which the most distant things reside)—that Eternal One endued with Divinity—is beheld by Yogins (by their mental eye). His form cannot be an object of sight. They only that are of pure hearts can behold Him. When one seeketh the good of all, succeedeth in controlling his mind, and never suffereth his heart to be affected by grief, then is he said to have purified his heart."

—THE MAHABHARATA,
Udyoga Parva, Vol. III, p. 163.

"As Mâra, the evil one,
Commanding his four armies,
Even by the devas in the Kâmaloka,
Cannot be overwhelmed;
So is the Bodhisattva,
Whose heart, pure and clean,
By all the hosts of Evil,
Cannot be tempted, nor confused.

* * * * *

The lotus-flower,
Through growing in the marshy land,
By dirt, or mire, or filth
Is not defiled;
So is the Bodhisattva:
Through living in this world,
No form of passion
Ever touches him."

—OUTLINES OF MAHÂYÂNA BUDDHISM,
Hymns of Mahâyâna Faith, pp. 393-4.

¹"Supposed to be symbolical of one's control on thoughts, words, and deeds."

7. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" *Holiness*

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."
—I CORINTHIANS 3:16, 17.

"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

—II CORINTHIANS 7:1.

"Those high-souled persons that do not commit sins in word, deed, heart and soul, are said to undergo ascetic austerities, and not they that suffer their bodies to be wasted by fasts and penances. . . . Fasts and other penances cannot destroy sins however much they may weaken and dry up the body that is made of flesh and blood. The man whose heart is without holiness, suffers torture only by undergoing penances in ignorance of their meaning. . . . The fire he worshippeth doth not consume his sins. It is in consequence of holiness and virtue alone that men attain to regions of blessedness and fasts and vows become efficacious. . . . They only that are possessed of holiness succeed, by knowledge and deeds, to conquer disease, decrepitude and death, and acquire a high status."

—THE MAHABHARATA,
Vana Parva, Vol. II, p. 614.

"Holiness is the best of all good. Happy, happy the man who is holy with perfect holiness! . . .

"The will of the Lord is the law of holiness."

—THE ZEND-AVESTA,
The Vendîdâd, Part I, p. 210.

8. "By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to his name." *Sacrifice*

"But to do good and to communicate forget not: for with such sacrifices God is well pleased."

—HEBREWS 13:15, 16.

"Ye also as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."
—I PETER 2:5.

"The best thing you can do is to be prepared to sacrifice your life; and this is the most difficult thing to do."

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part I, p. 214.

"Some Yogis offer up sacrifice to the Shining Ones; others sacrifice only by pouring sacrifice into the fire of the ETERNAL;

"Some pour as sacrifice hearing and the other senses into the fires of restraint; . . .

"Others again into the wisdom-kindled fire of union attained by self-control, . . .

"Yet others the sacrifice of wealth, . . .

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"All these are knowers of sacrifice, and by sacrifice have destroyed their sins."

—THE BHAGAVAD-GÎTÂ, pp. 58-9.

"He who sacrifices to the Self (alone), equally recognising the Self in all created beings and all created beings in the Self, becomes (independent like) an autocrat and self-luminous.

"After giving up even the above-mentioned sacrificial rites, a Brâhmana should exert himself in (acquiring) the knowledge of the Soul, in extinguishing his passions, and in studying the Veda."

—THE LAWS OF MANU, pp. 503-4.

Unselfishness 9. "Let every one of us please his neighbour for his good to edification.

"For even Christ pleased not himself."

—ROMANS 15:2, 3.

"Let no man seek his own, but every man another's wealth.

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"Even as I please all men, in all things, not seeking my own profit, but the profit of many, that they may be saved."

—I CORINTHIANS 10:24, 33.

"The gift of Jahveh abideth for the righteous,
And His good pleasure is ever successful.
There is that waxeth rich from self-denial,
And this is his allotted reward:
What time he saith: 'I have found rest,
And now I will enjoy my goods'—
He knoweth not what lot shall befall;
He shall leave (them) to others and die."

—THE APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT,

Sirach, XI:17-19, Vol. I, p. 355.

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

"Look not every man on his own things, but every man also on the things of others."

—PHILIPPIANS 2:3, 4.

"The man who has forgotten himself is he of whom it is said that he has become identified with Heaven."

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part I, p. 318.

10. "Take heed that ye do not your alms before men, *Alms*
to be seen of them: otherwise ye have no reward of your
Father which is in heaven."

—MATTHEW 6:1.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall

men give unto your bosom. For with the same measure that ye mete withal, it shall be measured to you again."

—LUKE 6:38.

"But rather give alms of such things as ye have; and, behold, all things are clean unto you.

"But woe unto you Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone."

—LUKE 11:41, 42.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

—II CORINTHIANS 9:7.

"I know thy works, and tribulation, and poverty, (but thou art rich)."

—REVELATION 2:9.

"Theirs was the fulness of heaven and earth; the more that they gave to others, the more they had."

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part II, p. 55.

"That alms given to one who does nothing in return, believing that a gift ought to be made, in a fit place and time, to a worthy person, that alms is accounted pure."

—THE BHAGAVAD-GÎTÂ, p. 162.

"How should people practice charity?"

(1) If persons come and ask them for something, they should, as far as their means allow, supply it ungrudgingly and make them rejoice in it. (2) If they see people threatened with danger, they should try every means of rescuing them and impart to them a feeling of fearlessness. . . .

“And when they are performing those . . . acts of charity, let them not cherish any desire for fame or advantages, nor covet any worldly rewards.”

—THE AWAKENING OF FAITH

In the Mahâyâna, pp. 128-9.

11. “To him that is afflicted pity should be shewed from *Sympathy* his friend.”

—JOB 6:14.

“When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person.”

—JOB 22:29.

“And I, if I be lifted up from the earth, will draw all men unto me.”

—JOHN 12:32.

“Where there is sympathy, there will not be separation; where there is (the leading of) example, there will be no toil. Where there is neither separation nor toil, you will not have to seek the decoration of forms to make the person attractive, and where there is no such need of forms, there will certainly be none for external things.”

—THE TEXTS OF TÂOISM,

The Writings of Kwang-Tze, Part II, p. 36.

“With sympathy and pure faith and conscience,
Embrace ye all beings and befreet them from greed,
That they might attain to the highest intelligence of the
Tathagata.”

—OUTLINES OF MAHÂYÂNA BUDDHISM,

Hymns of Mahâyâna Faith, p. 383.

12. “Judge not that ye be not judged.

Judge Aright

“For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.”

—MATTHEW 7:1, 2.

"The True men of old presented the aspect of judging others aright, but without being partisans; of feeling their own insufficiency, but being without flattery or cringing. . . . Unceasing seemed their endeavours to keep (their mouths) shut; when they looked down, they had forgotten what they wished to say."

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part I, p. 240.

Good Thoughts 13. "Search me, O God, and know my heart; try me, and know my thoughts:

"And see if there be any wicked way in me, and lead me in the way everlasting."

—PSALMS 139:23, 24.

"The thoughts of the righteous are right: but the counsels of the wicked are deceit."

—PROVERBS 12:5.

"For the three excellent things be never slack, namely, good thoughts, good words, and good deeds; for the three abominable things be ever slack, namely, bad thoughts, bad words, and bad deeds."

—THE ZEND-AVESTA,
The Vendîdâd, Part I, p. 193.

"The seeds of God, 'tis true, are few, but vast and fair, and good-virtue and self-control, devotion. Devotion is God-gnosis; and he who knoweth God, being filled with all good things, thinks godly thoughts."

—THRICE-GREATEST HERMES,
*Corpus Hermeticum IX (X),
On Thought and Sense, Vol. II, p. 131.*

Humility,
Meekness,
Harmlessness 14. "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud."

—PROVERBS 16:19.

"By humility and the fear of the Lord are riches, and honour, and life."
—PROVERBS 22:4.

"Thus should a man tread with humility along the path trod by the good."

—THE MAHABHARATA,
Canti Parva, Vol. VII, p. 424.

"For the Lord taketh pleasure in his people: he will beautify the meek with salvation."

—PSALMS 149:4.

"Blessed are the meek: for they shall inherit the earth."

—MATTHEW 5:5.

"But let it be the hidden man, of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

—I PETER 3:4.

"Whoso recognises and confesses his own defects

Is hastening in the way that leads to perfection!

But he advances not towards the Almighty

Who fancies himself to be perfect.

No sickness worse than fancying thyself perfect

Can infect thy soul, O arrogant misguided one!

Shed many tears of blood from eyes and heart,

That this self-satisfaction may be driven out."

—MASNAVI I MA'NAVI, p. 49.

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."

—MATTHEW 10:16.

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

—PHILIPPIANS 2:15.

Hope 15. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

—ROMANS 15:13.

Faith 16. "Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

—MATTHEW 6:30.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."

—JAMES 1:6.

"When one has faith he is zealous; the faithless is not possessed of zeal; the faithful alone is zealous; faith therefore is worthy of enquiry."

—THE CHHÁNDOGYA UPANISHAD, p. 614.

"And among all Yogîs, he who is full of faith, with the inner Self abiding in Me, adoreth Me, he is considered by Me to be the most completely harmonised."

—THE BHAGAVAD-GÎTÂ, p. 80.

"Now, briefly speaking, three faculties of the soul will be awakened by the perfection of faith: (1) rightness of comprehension . . . ; (2) profundity of virtue . . . ; (3) greatness of compassion."

—AÇVAGHOSHA'S AWAKENING OF FAITH, p. 116.

"You must know that the orthodox Moslems and the Šúfis are agreed that faith has a principle . . . and a derivative . . . , the principle being verification in the heart, and the derivative being observance of the (Divine) command."

—THE KASHF AL-MAHJÚB, p. 287.

17. "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment." —PSALMS 37:30. *Wisdom*

"Happy is the man that findeth wisdom, and the man that getteth understanding."

—PROVERBS 3:13.

"Wisdom is the principle thing; therefore get wisdom: and with all thy getting get understanding."

—PROVERBS 4:7.

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."

"For wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness."

"And again, The Lord knoweth the thoughts of the wise, that they are vain."

—I CORINTHIANS 3:18-20.

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."

—JAMES 3:17.

"All things have the life (which we know), but we do not see its root; they have their goings forth, but we do not know the door by which they depart. Men all honour that which lies within the sphere of their knowledge, but they do not know their dependence on what lies without that sphere which would be their (true) knowledge:—may we not call their case one of great perplexity?"

—THE TEXTS OF TÂOISM,

The Writings of Kwang-Tze, Part II, p. 124.

"The man who is full of faith obtaineth wisdom, and he also who hath mastery over his senses; and having obtained wisdom, he goeth swiftly to the supreme Peace."

—THE BHAGAVAD-GÎTÂ, p. 61.

“The Smṛti (Bhagavadgita) also says:—

‘Simplicity of disposition, plainness of conduct, universal compassion, forbearance, straightforwardness, devotion to the teacher, purity, steadiness, self-control, non-attachment to objects of sense, absence of egoism, having the eye constantly on the misery and evil concomitant with birth, death, age, and decay, no clinging to wife, child or property, nor any painful attachment to them, constant evenness of mind under agreeable as well as disagreeable circumstances, one sole devotion to Me in complete identification with myself, love of solitude, no liking for the company of men, unswerving conviction of the absolute truth of self-knowledge, looking at things through gnosis;—this is all that is meant by gnosis, the rest is all ignorance.’”

—THE JIVANMUKTI-VIVEKA, p. 58.

“Even as the dense and solid rock
Cannot be stirred by wind and storm;
Even so the wise cannot be moved
By voice of blame or voice of praise.”

—BUDDHISM IN TRANSLATIONS,

Visuddhi-Magga, p. 286.

“Wisdom is radiant and fadeth not away;
And easily is she beheld of them that love her,
And found of them that seek her.
She forestalleth them that desire to know her, making
herself first known.
He that riseth up early to seek her shall have no toil,
For he shall find her sitting at his gates.
For to think upon her is perfection of understanding,
And he that keepeth vigil for her sake shall quickly be
free from care.”

—THE APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT,

The Wisdom of Solomon, VI:12-15. Vol. I, p. 544.

“What is real wisdom?

“To judge liberally, to think purely, and to love thy neighbor.”

—THE TALMUD.

18. “He that is void of wisdom despiseth his neighbour: *Control Tongue* but a man of understanding holdeth his peace.”

—PROVERBS 11:12.

“Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.”

—EPHESIANS 4:25.

“But as he which hath called you is holy, so be ye holy in all manner of conversation.”

—I PETER 1:15.

“Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.”

—I PETER 2:12.

“For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.”

—I PETER 3:10.

“If any man among you seem to be religious, and brid-
leth not his tongue, but deceiveth his own heart, that man’s
religion is vain.”

—JAMES 1:26.

“So likewise thou in all thy speech
Swerve never from the path of truth.”

—BUDDHISM IN TRANSLATIONS,
Jātaka, p. 27.

"Restrained of hand, restrained of foot,
Restrained of voice, restrained in all,
Reflective, calm, content alone,
'Tis he that is a priest in truth.

"That priest who keeps his tongue controlled,
Who Scripture quotes, is not puffed up,
Who all things good and right explains,—
How sweet to listen to his voice!"

—BUDDHISM IN TRANSLATIONS,
Dhammapada, p. 432.

"Created beings must be instructed in (what concerns) their welfare without giving them pain, and sweet and gentle speech must be used by (a teacher) who desires (to abide by) the sacred law.

"He, forsooth, whose speech and thoughts are pure and ever perfectly guarded, gains the whole reward which is conferred by the Vedānta.

"Let him not, even though in pain, (speak words) cutting (others) to the quick; let him not injure others in thought or deed; let him not utter speeches which make (others) afraid of him, since that will prevent him from gaining heaven."

—THE LAWS OF MANU, p. 59.

"Shammai said: Make thy Torah a fixed duty; say little and do much; and receive every man with the look of a cheerful face.

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"Simeon . . . said: All my days I have grown up among the Wise, and I have not found anything better than silence; and not study is the chief thing but action; and whoso makes many words occasions sin."

—THE APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT,

Pirkē Aboth, I:15, 17. Vol. II, pp. 693-4.

19. "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. *Temperance*

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"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

—I CORINTHIANS 9:25, 27.

"Verily yoga is not for him who eateth too much, nor who abstaineth to excess, nor who is too much addicted to sleep, nor even to wakefulness, O Arjuna."

—THE BHAGAVAD-GÎTÂ, pp. 73-4.

"Meat can never be obtained without injury to living creatures, and injury to sentient beings is detrimental to (the attainment of) heavenly bliss; let him therefore shun (the use of) meat.

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"There is no sin in eating meat, in (drinking) spirituous liquor, and in carnal intercourse, for that is the natural way of created beings, but abstention brings great rewards."

—THE LAWS OF MANU, pp. 176-7.

20. "And forgive us our debts, as we forgive our debtors. *Forgiveness*

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"For if ye forgive men their trespasses, your heavenly Father will also forgive you.

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

—MATTHEW 6:12, 14, 15.

"Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven."

—LUKE 6:37.

“And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.”

—EPHESIANS 4:32.

“Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.”

—COLOSSIANS 3:13.

“A kind speech and forgiveness is better than alms followed by injury. God is rich, Clement.”

—THE KORAN,

Sura II.—The Cow, p. 368.

Compassion 21. “So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.”

—MATTHEW 20:34.

“Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous:

“Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.”

—I PETER 3:8, 9.

“The mind (becomes) cheerful by the practice of sympathy, compassion, complacency, and indifference, respectively, towards happiness, misery, virtue, and vice.”

—THE YOGA-SUTRA OF PATANJALI, p. 19.

“He who beareth no ill-will to any being, friendly and compassionate, without attachment and egoism, balanced in pleasure and pain, and forgiving,

“Ever content, harmonious with the self controlled, resolute with mind and reason dedicated to Me, he, My devotee, is dear to Me.”

—THE BHAGAVAD-GÎTÂ, p. 130.

"Summon thou to the way of thy Lord with wisdom and with kindly warning: dispute with them in the kindest manner: thy Lord best knoweth those who stray from his way, and He best knoweth those who have yielded to his guidance."

—THE KORAN,
Sura XVI.—The Bee, p. 210.

22. "With all lowliness and meekness, with longsuffering, *Forbearance* forbearing one another in love."

—EPHESIANS 4:2.

"The wise should attend every moment to Forbearance, it matters not if he ever neglects Observance."

—THE JIVANMUKTI-VIVEKA, p. 111.

23. "Pure religion and undefiled before God and the *Good Works* Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

—JAMES 1:27.

"But what doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?"

"If a brother or sister be naked, and destitute of daily food,

"And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

"Even so faith, if it hath not works is dead, being alone."

"Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works."

"Thou believest that there is one God: thou doest well: the devils also believe and tremble."

"But wilt thou know, O vain man, that faith without works is dead?"

—JAMES 2:14-20.

"Thy business is with the action only, never with its fruits; so let not the fruit of action be thy motive, nor be thou to inaction attached."

—THE BHAGAVAD-GÎTÂ, p. 36.

"As flowers in rich profusion piled
Will many a garland furnish forth;
So all the years of mortal man
Should fruitful be in all good works."

—BUDDHISM IN TRANSLATIONS,
Dhammapada, p. 451.

"Blessed is he who looks down and raises the fallen.

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"Blessed is he who implants peace and love.

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"Blessed is he who speaks with humble tongue and heart
to all."

—THE APOCRYPHA AND PSEUDEPIGRAPHIA
OF THE OLD TESTAMENT,
The Book of the Secrets of Enoch, LII: 7, 11, 13.
Vol. II, pp. 461-2.

The Golden Rule 24. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

—MATTHEW 7:12.

"It has been said . . . :—

"'Life is as dear to all beings as it is to oneself; feel compassion for every being, taking thy own Self as the measure.'"

—THE JIVANMUKTI-VIVEKA, p. 78.

"Hillel said, 'Do not unto others what you would not have others do to you. This is, the whole law; the rest, merely commentaries upon it.'"

—THE TALMUD.

25. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; *Thankfulness*

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

—EPHESIANS 5:19, 20.

"Suppose ye render him no thanks! yet forsooth is God rich without you: but He is not pleased with thanklessness in His servants: yet if ye be thankful He will be pleased with you."

—THE KORAN,
Sura XXXIX.—The Troops, p. 255.

26. "Enter not into the path of the wicked, and go not in the way of evil men. *Holy
Companionship*

"Avoid it, pass not by it, turn from it, and pass away."

—PROVERBS 4:14, 15.

"A companion of fools shall be destroyed."

—PROVERBS 13:20.

"They that are virtuous and honest always regard themselves as sanctified by the holy companionship of persons like themselves and by the water of pure and sacred converse."

—THE MAHABHARATA,
Vana Parva, Vol. II, p. 613.

"He that waiteth upon one that is good or upon one that is wicked . . . soon taketh his color from that companion of his, like a cloth from the dye in which it is soaked . . . A man becometh exactly like him with whom he liveth, or like him whom he regardeth, or like that which he wisheth to be."

—THE MAHABHARATA,
Udyoga Parva, Vol. III, pp. 104-5.

Strength, Courage 27. "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest."

—JOSHUA 1:7.

"Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him."

—II CHRONICLES 32:7.

"Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."

—PSALMS 31:24.

"The soul cannot be gained by knowledge (of the Véda,) not by understanding it, not by manifold science. It can be obtained by the soul by which it is desired. His soul reveals its own truth.

"The soul cannot be obtained by a man without strength, nor by carelessness, nor by devotion, nor by knowledge which is unattended by devotion; but if the wise strives with those supports, then enters the soul the abode of Brahma."

—THE MUṆḌAKA UPANISHAD
OF THE ATHARVA VÉDA, p. 662.

Steadfastness 28. "If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

"For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear:

"Because thou shalt forget thy misery, and remember it as waters that pass away."

—JOB 2:14-16.

"Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well."

—I CORINTHIANS 7:37.

“Be faithful in the covenant of God when ye have covenanted, and break not your oaths after ye have pledged them.”

—THE KORAN,
Sura XVI.—The Bee, p. 207.

“Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

—I CORINTHIANS 15:58.

29. “Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.” *Watchfulness*

—MATTHEW 26:41.

“Therefore let us not sleep, as do others; but let us watch and be sober.”

—I THESSALONIANS 5:6.

“My son, keep watch over thyself, and never abuse any man. Taste thou all the virtues, and guard thou them carefully.”

—COPTIC APOCRYPHA,
The Instructions of Apa Pachomius,
The Archimandrite, p. 356.

30. “Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you.” *Serve God in Truth*

—I SAMUEL 12:24.

“Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

“So shalt thou find favour and good understanding in the sight of God and man.”

—PROVERBS 3:3, 4.

Peacefulness 31. "Blessed are the peacemakers, for they shall be called the children of God." —MATTHEW 5:9.

"If it be possible, as much as lieth in you, live peaceably with all men." —ROMANS 12:18.

Cast Burden on the Lord 32. "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." —PSALMS 55:22.

"But as to those who have believed and done the things which are right (we will lay on no one a burden beyond his power)—These shall be inmates of Paradise."

—THE KORAN,
Sura VII.—Al Araf, p. 297.

Contentment 33. "He who desires happiness must strive after a perfectly contented disposition and control himself; for happiness has contentment for its root, the root of unhappiness is the contrary (disposition)."

—THE LAWS OF MANU, p. 130.

"The want of placidity and the want of contentment are contrary to the character (of the nature); and where this obtains, it is impossible that any man or state should anywhere abide long."

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part I, p. 291.

"But godliness with contentment is great gain.

"For we brought nothing into this world, and it is certain we can carry nothing out.

"And having food and raiment let us be therewith content.

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

—I TIMOTHY 6:6-9.

34. "Make the best of things; and enjoin what is just, and withdraw from the ignorant." *Make the Best of Things*

—THE KORAN,
Sura VII.—Al Araf, p. 312.

"Which of you by taking thought can add one cubit unto his stature?

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

"And yet I say unto you, That Solomon in all his glory was not arrayed like one of these.

* * * * *

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

—MATTHEW 6:27-29, 34.

35. "But to Him Who is both life and deathless, endless light, and who pours forth upon men gladness sweeter than (luscious) honey, to Him alone bend thy neck." *Bow to God Alone*

—THE APOCRYPHA AND PSEUDEPIGRAPHIA
OF THE OLD TESTAMENT,

Vol. II, p. 378.

The Sibylline Oracles, Fragment III, Lines 34-36.

"Thou shalt have no other gods before me.

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

"Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

"And shewing mercy unto thousands of them that love me, and keep my commandments."

—EXODUS 20:3-6.

Resumé 36. "The Thai-Shang (Tractate) says, . . .

"He will not tread in devious by-ways; he will not impose on himself in any secret apartment. He will amass virtue and accumulate deeds of merit. He will feel kindly towards (all) creatures. He will be loyal, filial, loving to his younger brothers, and submissive to his elder. He will make himself correct and (so) transform others. He will pity orphans, and compassionate widows; he will respect the old and cherish the young. Even the insect tribes, grass, and trees he should not hurt.

"He ought to pity the malignant tendencies of others; to rejoice over their excellences; to help them in their straits; to rescue them from their perils; to regard their gains as if they were his own, and their losses in the same way; not to publish their shortcomings; not to vaunt his own superiorities; to put a stop to what is evil, and exalt and display what is good; to yield much, and take little for himself; to receive insult without resenting it, and honour with an appearance of apprehension; to bestow favours without seeking for a return, and give to others without any subsequent regret:—this is what is called a good man. All other men respect him; Heaven in its course protects him; happiness and emolument follow him; all evil things keep far from him; the spiritual Intelligences defend him; what he does is sure to succeed; he may hope to become Immaterial and Immortal."

—THE TEXTS OF TÂOISM,
Tractate of Actions and Their Retributions,
Part II, pp. 237-8.

"Fearlessness, cleanness of life, steadfastness in the Yoga of wisdom, alms-giving, self restraint and sacrifice and study of the Scriptures, austerity and straightforwardness,

"Harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of crookedness, compassion to living beings, uncovetousness, mildness, modesty, absence of fickleness,

"Vigour, forgiveness, fortitude, purity, absence of envy

and pride—these are his who is born with the divine properties, O Bharata.”

—THE BHAGAVAD-GÎTÂ, p. 152.

“There are nineteen mental properties which are common to all that is [morally] beautiful, to wit:

- “(1) faith;
- (2) mindfulness;
- (3) prudence;
- (4) discretion;
- (5) disinterestedness;
- (6) amity;
- (7) balance of mind;
- (8) composure of mental properties;
- (9) composure of mind;
- (10) buoyancy of mental properties;
- (11) buoyancy of mind;
- (12) pliancy of mental properties;
- (13) pliancy of mind;
- (14) fitness of work of mental properties;
- (15) fitness of work of mind;
- (16) proficiency of mental properties;
- (17) proficiency of mind;
- (18) rectitude of mental properties;
- (19) rectitude of mind.”

—ABHIDHAMMATTHA-SANGAHA,

Part II, pp. 96, 97.

“Of that which pertains to Enlightenment.

* * * * *

“The Four Steps to the Iddhi-Potency¹:—

- “(1) desire to act;
- (2) energy;
- (3) thought;
- (4) investigation.

“The Five Faculties:—

- “(1) faith;
- (2) energy;
- (3) mindfulness;

¹“Iddhi is accomplishment.”

- (4) concentration;
- (5) reason.

"The Seven Factors of Enlightenment:—

- "(1) mindfulness;
- (2) searching the truth;
- (3) energy;
- (4) pleasurable interest;
- (5) serenity;
- (6) concentration;
- (7) equanimity.

"The Eight Factors of the Path:—

- "(1) right views;
- (2) right aspiration;
- (3) right language;
- (4) right action;
- (5) right livelihood;
- (6) right endeavor;
- (7) right mindfulness;
- (8) right concentration."

—ABHIDHAMMATTHA-SANGAHA,
Part VII, pp. 179-181.

"There is extant a text—unfortunately preserved only in part—which, somewhat after the manner of the Biblical 'Book of Proverbs,' lays down certain moral precepts that were intended to be of general application. That it is a fragment, and an Assyrian copy of an older text, suggests an inference that there may have been similar and even more extensive collections; and, perhaps, some fortunate chance will bring to light more texts among the archives of Babylonian temples, from which the texts of Ashurbanapal's library were for the most part copied. The fragment, which may be taken as a fair example of the ethical teachings prescribed by the priests, reads as follows:

" 'Thou shalt not slander—speak what is pure!
Thou shalt not speak evil—speak kindly!
He who slanders (and) speaks evil,

Shamash¹ will visit recompense on his head.
 Let not thy mouth boast—guard thy lip!
 When thou art angry, do not speak at once!
 If thou speakest in anger, thou wilt repent afterwards,
 And in silence sadden thy mind.
 Daily approach thy god,
 With offering and prayer as an excellent incense!
 Before thy god (come) with a pure heart,
 For that is proper towards the deity!
 Prayer, petition, and prostration,
 Early in the morning shalt thou render him;
 And with god's help, thou wilt prosper.
 In thy wisdom learn from the tablet.
 The fear (of god) begets favour,
 Offering enriches life,
 And prayer brings forgiveness of sin.
 He who fears the gods, will not cry [in vain (?)].
 He who fears the Anunnaki, will lengthen [his days].
 With friend and companion thou shalt not speak
 [evil (?)].
 Thou shalt not say low things, but (speak) kindness.
 If thou promisest, give [what thou hast promised (?)].

* * * * *

Thou shalt not in tyranny oppress them,
 For this his god will be angry with him;
 It is not pleasing to Shamash—he will requite him with
 evil.

Give food to eat, wine to drink.
 Seek what is right, avoid [what is wrong (?)].
 For this is pleasing to his god;
 It is pleasing to Shamash—he will requite him [with
 mercy].

Be helpful, be kind [to the servant (?)].
 The maid in the house thou shalt [protect (?)].’”

—RELIGIOUS BELIEF IN BABYLONIA AND ASSYRIA,
Ethics and Life After Death, pp. 388-390.

¹“The god of justice.”

The Reward or Compensation Received by those who Bear the Fruits of the Spirit.

Virtuous Offspring 37. "The good, strong, beneficent Fravashis of the faithful give a virtuous offspring to those who lie not unto Mithra."

—THE ZEND-AVESTA,
The Yasts and Sîrôzahs, Part II, p. 120.

"Lo, children are an heritage of the Lord: and the fruit of the womb is his reward.

"As arrows are in the hand of a mighty man; so are the children of the young.

"Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate."

—PSALMS 127:3-5.

"And they shall be my people, and I will be their God:

"And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them."

—JEREMIAH 32:38, 39.

Nothing Impossible of Attainment 38. "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.

"The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies."

—PSALMS 41:1, 2.

"The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon."

—PSALMS 92:12.

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

—PROVERBS 16:7.

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is.

"For he shall be as a tree planted by the water, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

—JEREMIAH 17:7, 8.

"There is nothing impossible of attainment by persons of virtuous behaviour."

—THE MAHABHARATA,
Canti Parva, Vol. VII, p. 402.

"As long as ye perform the will of God naught can conquer ye; but if ye fail to fulfill His wishes, even the cattle are superior to ye."

—THE TALMUD.

39. "Light is sown for the righteous, and gladness for the *Happiness* upright in heart."

—PSALMS 97:11.

"Her (wisdom's) ways are ways of pleasantness, and all her paths are peace.

"She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."

—PROVERBS 3:17, 18.

"Where there is no vision, the people perish: but he that keepeth the law, happy is he."

—PROVERBS 29:18.

"Rejoice in the Lord always: and again I say, Rejoice."

—PHILIPPIANS 4:4.

"Happiness is desirable. It is an attribute of the Soul
. . . Virtue is its root.

* * * * *

"Every state of happiness that appears in the body or the mind is said to be due to the quality of Goodness."

—THE MAHABHARATA,
Canti Parva, Vol. VIII, pp. 53, 71.

"The ancients who had got the Tâo were happy when reduced to extremity, and happy when having free course. Their happiness was independent of both these conditions."

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part II, p. 161.

Peace 40. "Mark the perfect man, and behold the upright: for the end of that man is peace."

—PSALMS 37:37.

"Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee."

—ISAIAH 26:3.

Good Will 41. "He that doeth good, it shall meet him on his ways,
Meet You And when he tottereth he shall find a stay."

—THE APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT,
Sirach III:31. Vol. I, p. 327.

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

—PSALMS 23:6.

"The Lord upholdeth all that fall, and raiseth up all those that be bowed down."

—PSALMS 145:14.

Freedom from 42. "My son, forget not my law; but let thine heart keep
Pain and Care my commandments:

"For length of days, and long life, and peace shall they add to thee.

* * * * *

"Be not wise in thy own eyes: fear the Lord, and depart from evil.

"It shall be health to thy navel, and marrow to thy bones.

"Honour the Lord with thy substance, and with the first-fruits of all thine increase:

"So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

—PROVERBS 3:1, 2, 7-10.

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

—MATTHEW 6:25, 26.

"Naught have they, then, to stop them from receiving their initiation in the good of freedom from all pain, and, unconstrained by terror's grievous goads, from living softly out a life free from all care."

—THRICE-GREATEST HERMES,

The Virgin of the World [1],

Vol. III, pp. 114, 115.

"The eye is delightful and agreeable to men; there desire springs up and grows, there it settles and takes root.

"The ear . . . the nose . . . the tongue . . . the body . . . the mind is delightful and agreeable to men; there desire springs up and grows, there it settles and takes root.

"This, O priests, is called the noble truth of the origin of misery.

"And what, O priests, is the noble truth of the cessation of misery?

"It is the complete fading out and cessation of this desire, a giving up, a loosing hold, a relinquishment, and a non-adhesion.

* * * * *

"And what, O priests, is the noble truth of the path leading to the cessation of misery?

"It is this noble eightfold path, to wit, right belief, right resolve, right speech, right behavior, right occupation, right effort, right contemplation, right concentration."

—BUDDHISM IN TRANSLATIONS,

Dīgha-Nikāya, pp. 370-373.

Guarded from Every Ill 43. "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.

"Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

"He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

"Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

"Only with thine eyes shalt thou behold and see the reward of the wicked.

"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation."

—PSALMS 91:2-9.

"Upon the other hand, the righteous man finds his defence in serving God and deepest piety. For God doth guard such men from every ill.

"Yea, He who is the Sire of all, [our] Lord, and who alone is all, doth love to show Himself to all.

"It is not by the place where he may be, nor by the quality which he may have, nor by the greatness which he may possess, but by the mind's intelligence alone, that He

doth shed His light on man,—[on him] who shakes the clouds of Error from his soul, and sights the brilliancy of Truth, mingling himself with the All-sense of the Divine Intelligence; through love of which he wins his freedom from that part of him o'er which Death rules, and has the seed of the assurance of his future Deathlessness implanted in him."

—THRICE-GREATEST HERMES,

The Perfect Sermon, or the Asclepius, Vol. II, pp. 364-5.

"He who has in himself abundantly the attributes (of the Tão) is like an infant. Poisonous insects will not sting him; fierce beasts will not seize him; birds of prey will not strike him."

—THE TEXTS OF TÃOISM,

The Tão Teh King, Part I, p. 99.

"Divine protection is a necessary condition of saintship, and one who is protected from evil cannot fall into self-conceit. It is a very common notion that a saint, to whom extraordinary miracles are continually vouchsafed, does not know himself to be a saint or these miracles to be miracles."

—THE KASHF AL-MAHJÚB, pp. 214-5.

44. "‘I should like to hear about (the government of) the spirit-like men,’ (continued Yüan Fung once more). *Mount Up on the Light*

"The reply was, ‘Men of the highest spirit-like qualities mount up on the light, and (the limitations of) the body vanish. This we call being bright and ethereal. They carry out to the utmost the powers with which they are endowed, and have not a single attribute unexhausted. Their joy is that of heaven and earth, and all embarrassments of affairs melt away and disappear; all things return to their proper nature:—and this is what is called (the state of) chaotic obscurity.’"¹

—THE TEXTS OF TÃOISM,

The Writings of Kwang-Tze, Part I, p. 324.

¹"When no human element had come in to mar the development of the Tão."

"Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

—MATTHEW 13:43.

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint."

—ISAIAH 40:31.

Live Forever. 45. "(For the life was manifested, and we have seen it, and
Glorious bear witness, and shew unto you that eternal life, which was
Kingdom, with the Father, and was manifested unto us.)"
Paradise,
Holy City

—I JOHN 1:2.

"But the righteous live for ever,
 And in the Lord is their reward,
 And the care for them with the Most High.
 Therefore shall they receive a glorious kingdom,
 And a diadem of beauty from the Lord's hand;
 Because with his right hand shall he cover them,
 And with his arm shall he shield them."

—THE APOCRYPHA AND PSEUDEPIGRAPHIA
 OF THE OLD TESTAMENT,

The Wisdom of Solomon, V:15, 16. *Vol. I*, p. 543.

"They who hold fast to Him are for the life of eternity,
 And all the glory of man is for them;
 As God confirmed it to them through Ezekiel the
 prophet."

—THE APOCRYPHA AND PSEUDEPIGRAPHIA
 OF THE OLD TESTAMENT,

Fragments of a Zadokite Work, V:6. *Vol. II*, p. 808.

"That ye would walk worthy of God, who hath called you unto his kingdom and glory."

—I THESSALONIANS 2:12.

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

—II PETER 1:5-11.

"For you
 is opened Paradise,
 planted the Tree of life;
 the future Age prepared,
 plenteousness made ready;
 a City builded,
 a Rest appointed;
 Good works established,
 wisdom preconstituted;
 The (evil) root is sealed up from you,
 infirmity from your path extinguished;
 And Death is hidden,
 Hades fled away;
 Corruption forgotten,
 sorrows passed away;
 and in the end the treasures of immortality are made
 manifest."

—THE APOCRYPHA AND PSEUDEPIGRAPHA
 OF THE OLD TESTAMENT,

IV Ezra, VIII:52-54. Vol. II, pp. 597-8.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

—REVELATION 22:14.

"Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."

—ISAIAH 51:11.

"The clear understanding of the virtue of Heaven and Earth is what is called 'The Great Root,' and 'The Great Origin';—they who have it are in harmony with Heaven, and so they produce all equable arrangements in the world;—they are those who are in harmony with men. Being in harmony with men is called the Joy of men; being in harmony with Heaven is called the Joy of Heaven."

—THE TEXTS OF TAOISM,
The Writings of Kwang-Tze, Part I, p. 332.

"With loving kindness, a Great Being who saves and protects,
Regards all beings impartially as his only child;
Energetically, cheerfully, and without stint,
His life he sacrifices, uprooting pain and bringing bliss
unspeakable.

"Surely he will attain the height of truth and beauty,
Forever be freed from the entanglements of birth and death.

And ere long will he the fruit of enlightenment obtain,
Eternally peaceful, and in the Uncreate joy finding."

—OUTLINES OF MAHÂYÂNA BUDDHISM,
Hymns of Mahâyâna Faith, p. 397.

Crown of Righteousness 46. "For I am now ready to be offered, and the time of my departure is at hand.

"I have fought a good fight, I have finished my course, I have kept the faith:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

—II TIMOTHY 4:6-8.

CHAPTER X

The Straight and Narrow Way

HO! weary, sin-sick, mortal, dweller on this mundane sphere, pilgrim on life's dusty road, lift your eyes above the sod, gaze heavenward and "hitch your wagon to a star." This star is the Christ, who is the Way, the Truth, and the Life; and he will shepherd your wandering thoughts. He is also your lamp and your door into the heavenly kingdom—yea, your propitiator and redeemer, the resurrection and the life.

Christ is also our mirror, for as we gaze at him we see our own reflection in him—God's image and likeness. We should observe that image with our hearts' eyes, and then will it draw us, become our guide, and hold us fast, until finally we become like Christ.

St. Paul informs us that Christ is within the soul or consciousness of every individual. This Christ idea, like a germ or tiny seed, lies deeply buried beneath a crust of materialism. The crust, or accretion, is a shell of limitation. One day the divine germ will show signs of activity, and will gradually unfold, bringing into manifestation the Christ within.

Christ, then, is our motto, our model, and our guiding star along this straight and narrow way. Buddha, Jesus the Christ, and many other noble souls have trod this path; and if we expect to perform the mighty works which they accomplished, and finally wear a crown of righteousness, we must walk in their footsteps.

The foundation and principle of the way is love; and we are commanded to lay hold of the beginning, and turn not back to the old path.

The Christ Way is solemn, smooth, difficult, straight, narrow, and yet wide-extended: furthermore, it is level,

ancient, and penetrated by God. It is a path of pure simplicity.

"That which is born of the flesh is flesh;" consequently, "ye must be born again." To be born of incorruptible seed is the new birth—born of water and of the Spirit. Man then realizes that he is a son of God; that he has experienced a renewal of life, being born from out God's radiant Self, or re-born in Mind. This new birth means eventual death to the lower self or material nature.

To withdraw into thyself; to throw out of work the body's senses; to purge from thyself the things of matter: this, we are told, is the way of birth in God.

Repentance is an important step in the way; but sin must be forsaken to be forgiven. As sin is forsaken the soul is purified, and we are eventually baptised with water, with the Holy Ghost, and with fire.

The soul regenerate, communes with God. We eat the flesh, and drink the blood of Christ, when we live Christ-like lives, walking in his steps. Man thus suffers as Jesus the Christ suffered; and yet beneath this suffering there is a peace which flows like a river. This peace is God-given, and no earthly power can destroy it. The more we sacrifice, the greater is our store in God's treasure-house.

Crucifixion is the death, transformation, or transmutation of the lower self. We put off the old man, and put on the new man in Christ Jesus. This step is necessary before man is really at-one with God. This at-one-ment is man's salvation or redemption.

The last enemy to be destroyed is death; and we finally partake of, or participate in, the resurrection. Step by step we rise above this material state of consciousness into that wider and more glorious realization of Spirit—the One Reality.

The Scriptures affirm that he who has truly grasped the good and the true can never slip back.

In one sense, we are alone on this straight and narrow way, working out our own salvation; but, thank God, we are really never alone, for divine Love is omnipresent. Love is

our guide and staff, no matter how rough and dark the way may be; and we are assured an entrance through the heavenly gate, where sorrow and sighing take wings, and where gladness and celestial joy hold eternal sway. But we must always fix our gaze on the Star in the East—the Christ Ideal—and then follow that Star, if we are to reach the goal and win the prize.

In this chapter the reader will find the chief footsteps on “the path” which leads from sense to soul.

The preceding digest gives the student a preview of the quotations which are arranged in logical sequence.

Excerpts from the Sacred Books on “The Straight and Narrow Way.”

THE STRAIGHT AND NARROW WAY

- The Christ
Child,
the Way,
the Truth and
the Life* 1. “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”

—ISAIAH 9:6.

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

—JOHN 14:6.

- Shepherd of
the Sheep* 2. “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

“Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.”

—HEBREWS 13:20, 21.

"I am the good shepherd: the good shepherd giveth his life for the sheep.

"But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

"The hireling fleeth, because he is an hireling, and careth not for the sheep.

"I am the good shepherd, and know my sheep, and am known of mine."

—JOHN 10:11-14.

3. "My word is a lamp unto my feet, and a light unto my *Lamp* path."

—PSALMS 119:105.

"Then spake Jesus unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

—JOHN 8:12.

4. "I am the door: by me if any man enter in, he shall be *Door* saved, and shall go in and out, and find pasture."

—JOHN 10:9.

5. "My little children, these things write I unto you, that *Propitiator* ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

"And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world."

—I JOHN 2:1, 2.

6. "Being justified freely by his grace through the redemption that is in Christ Jesus." *Redeemer*

—ROMANS 3:24.

7. "For as the Father hath life in himself; so hath he given *Resurrection and the Life* to the Son to have life in himself."

—JOHN 5:26.

“The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.”

—JOHN 10:10.

“Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.”

—JOHN 11:25.

Mirror 8. “I am a lamp to thee who seest Me.

Amen!

I am a mirror to thee who understandest Me.

Amen!

I am a door to thee who knockest at Me.

Amen!

I am a way to thee a wayfarer.

Amen!”

—ECHOES FROM THE GNOSIS,

The Hymn of Jesus, Vol. IV, p. 34.

Summary 9. “I saw also the Saviour sitting on the right hand of His Father, and thousands of thousands of Archangels, . . . and the Patriarchs, and the Prophets, and all the Righteous, advanced all together, and they worshipped the Son of God, saying, ‘He is holy. He is holy. He is holy, the King, the Son of God, the Son of the King, and His Good Father, and the Holy Spirit. The earth is full of the mercy of the Lord and His lovingkindness, and He hath delivered the man whom He hath made. He hath forgiven his sins, and the sins of all his children. . . .

“‘Glory be unto Thee, O Holy Spirit . . .

“‘Glory be unto Thee . . . Thou art the Shepherd of the sheep . . . Thou art He Who did redeem . . . Amen.

* * * * *

“‘Glory be to Thee, Propitiator. Amen.

“‘Glory be to Thee, Undying One. Amen.

“‘Glory be to Thee, King of Peace. Amen.

“Glory be to Thee, Who was not born. Amen.

“Glory be to Thee, the Incorruptible. Amen.

“Glory be to Thee, King of Glory. Amen.

“Glory be to Thee, the Head of the Universe. Amen.

“Glory be to Thee, Holy and Perfect One. Amen.

“Glory be to Thee, Thou Treasury of Glory. Amen.

“Glory be to Thee, Thou true Light. Amen.

“Glory be to Thee, Deliverer of the Universe. Amen.

“Glory be to Thee, Thou Who art indeed the Good One. Amen.

“Glory be to Thee, Alpha of the Universe. Amen.

“Glory be to Thee, Life of the Universe. Amen. O Sweet Name. Amen. O Thou Who art at the head of the Universe. Amen. [Thou] Beginning [and] End of everything. Amen.

“[THE SECOND HYMN OF THE ANGELS] . . .

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“Glory be to Thee, Steward of the Father, Jesus. Amen.

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“Glory be to Thee, Shelterer of those who are [needy]. Amen.

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“Glory be to Thee, O true Bridegroom, Jesus. Amen.

* * * * *

“Glory be to Thee, Thou Joy of the Ages, Jesus. Amen.

* * * * *

“And again with all his sons. ‘In peace, Amen. Come ye to the joy of our King. Amen. Let the angels come, one by one with fruit, and let them all rejoice over the forgiveness of Adam and all his sons, for he hath been brought back to his former estate, [and he is] as he was at first. In peace. Amen.’”

—COPTIC APOCRYPHA,

The Book of the Resurrection of Jesus Christ,

By Bartholomew the Apostle.

(British Museum Ms. Oriental, No. 6804.) pp. 194-6.

"And when Saint John the Evangelist had made an end of saying these words, he took bread, and he gave thanks unto God in this manner, saying, 'What other blessing is there? Or what other word can be spoken? Or what other giving of thanks is there which we can pronounce over this bread which we break, except Thou alone, the Lord Jesus, the Christ?'

" 'We ascribe glory unto Thee, O Lord Jesus the Christ, Whose Name hath been made manifest by the Father.

" 'We ascribe glory unto Thee because of Thy coming in through the door.

" 'We ascribe glory unto Thee for Thy holy resurrection from the dead, which hath been made known unto us through Thee.

" 'We ascribe glory unto Thee, the Way.

" 'We ascribe glory unto Thee, the Seed, the Word, the Salt, the True Gem, the Holy Storehouse, the Plough, the Net, the Majesty, Who was sent for the sake of us, the children of men, that He might deliver the race of man.

" 'We ascribe glory unto Thee, the Truth, the Rest, the Glory, the Mighty Power, . . .

" 'For Thou art the Lord, the Root of immortality. Thou art the Fountain which cannot be destroyed. Thou art the Strength which endureth throughout the Ages. . . . For we know Thy Majesty which is invisible, and which doth not make itself manifest unto us at this time. When Thou shalt have purified us, then we shall see Thee alone in the body which Thou hast changed from oldness into newness.' "

—COPTIC APOCRYPHA,

The Repose of Saint John

the Evangelist and Apostle, pp. 235-6.

(British Museum Ms. Oriental, No. 6782).

"That Being who is One, without a second, and whom, O king, thou hast not been able to comprehend, is Truth's self, and the Way to heaven, even like a boat in the ocean!"

—THE MAHABHARATA,

Udyoga Parva, Vol. III, p. 85.

10. "And now, O Tat, God's Image hath been sketched for thee, as far as it can be; and if thou wilt attentively dwell on it and observe it with thy heart's eyes, believe me, son, thou'lt find the Path that leads above; nay, that Image shall become thy Guide itself, because the Sight [Divine] hath this peculiar [charm], it holdeth fast and draweth unto it those who succeed in opening their eyes, just as, they say, the magnet [draweth] iron." *God's Image
Thy Guide*

—THRICE-GREATEST HERMES,
*Corpus Hermeticum IV (V),
The Cup or Monad, Vol. II, p. 91.*

"For this God is our God for ever and ever: he will be our guide even unto death."

—PSALMS 48:14.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come.

"He shall glorify me: for he shall receive of mine, and shall shew it unto you."

—JOHN 16:13, 14.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

* * * * *

"But if our gospel be hid, it is hid to them that are lost:

"In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

—II CORINTHIANS 3:18.
Chapter 4:3, 4.

11. "And the Lord stood in the midst of the Cave, and filled it with light, and said: *Until We
Become Like
Christ*

* * * * *

“But if thou hearkenest unto Me, hearing, thou, too, shalt be as I [am], and I shall be what I was, when thou [art] as I am with Myself; for from this thou art.’ ”

—ECHOES FROM THE GNOSIS,
The Gnostic Crucifixion, Vol. VII, pp. 12-16.

“Who I am thou shalt know when I depart.¹
What now I am seen to be, that I am not.
[But what I am] thou shalt see when thou comest.”

—ECHOES FROM THE GNOSIS,
The Hymn of Jesus, Vol. IV, p. 36.

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.”

—ROMANS 8:28, 29.

“But when it pleased God, who separated me from my mother’s womb, and called me by his grace,

“To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood.”

—GALATIANS 1:15, 16.

Christ in You 12. “To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

“Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.”

—COLOSSIANS 1:27, 28.

“And he cried out and said: ‘My children with whom I travail until the Christ is formed in you.’ ”

—FRAGMENTS OF A FAITH FORGOTTEN,
Codex Brucianus, p. 558.

¹“What the nature of the real Christ is thou shalt know when thou comest, or becomest Him.” (p. 77.)

"Grieve not the Holy Spirit which is in you, and put not out the Light which hath shone forth in you.

"As ye see yourselves in water or mirror, so see ye Me in yourselves."

—FRAGMENTS OF A FAITH FORGOTTEN,

Some Forgotten Sayings, p. 596.

13. "He asserts that love is the foundation and principle of the way to God, that all 'states' and 'stations' are stages of love." *Love the Foundation and Principle*

—KASHF AL-MAHJÚB, p. 308.

"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."

—ROMANS 13:10.

"For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself."

—GALATIANS 5:14.

"We love him because he first loved us.

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

"And this commandment have we from him, That he who loveth God love his brother also."

—I JOHN 4:19-21.

"Though I speak with the tongues of men and angels, and have not charity,¹ I am become as sounding brass, or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

¹Love.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

"Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

"Rejoiceth not in iniquity, but rejoiceth in the truth;

"Beareth all things, believeth all things, hopeth all things, endureth all things.

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

* * * * *

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

—I CORINTHIANS 13:1-8, 13.

"Ever thinking of love, endeavor ye to benefit one another;

And provoke ye not hostility, quarreling and insulting."

—OUTLINES OF MAHÂYÂNA BUDDHISM,

Hymns of Mahâyâna Faith, p. 382.

Lay Hold of 14. "Let us lay hold, therefore, of the beginning, and
Beginning, quickly speed through all [we have to pass].
Turn Not Back

" 'Tis very hard to leave the things we have grown used to, which meet our gaze on every side, and turn ourselves back to the Old Old [Path]."

—THRICE-GREATEST HERMES,

Corpus Hermeticum IV (V),

The Cup or Monad, Vol. II, p. 90.

"Brethren I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

"I press toward the mark for the prize of the high calling of God in Christ Jesus."

—PHILIPPIANS 3:13, 14.

“Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain.”

—I CORINTHIANS 9:24.

15. “This is the only [Way], my son,—the Path [that leads] to Truth, [the Path] on which our forebears, too, did set their feet, and, setting them, did find the Good.

*The Path is
Solemn, Smooth
Wide-extended
Level, Easy*

“Solemn and smooth this Path, yet difficult to tread for soul while still in body.

“For first it hath to fight against itself, and make a great dissension, and manage that the victory should rest with the part [of its own self].

“For that there is a contest of the one against the two,—the former trying to flee, the latter dragging down.

“And there’s great strife and battle [dire] of these with one another,—the one desiring to escape, the others striving to detain.

* * * * *

“The one longs to be freed; the others love their slavery.

* * * * *

“Thou must, [my] son, first leave behind thy body, before the end [of it is reached], and come out victor in the life of conflict, and thus as victor wend thy way towards home.”

—THRICE-GREATEST HERMES,

Excerpts by Stobæus

of Piety and [True] Philosophy,

Vol. III, pp. 5, 6.

“Enter ye in at the straight gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.

“Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”

—MATTHEW 7:13, 14.

“The greatest bad there is, is not to know God’s Good; but to be able to know [Good], and will, and hope, is a

Straight Way, the Good's own [Path], both leading there and easy."

—THRICE-GREATEST HERMES,
Corpus Hermeticum XI (XII),
Mind Unto Hermes, Vol. II, p. 189.

"Here apply these memorial verses,—'The narrow wide-extended, ancient road is touched by me, fully obtained by me. On this (road) proceed also the (other) sages who know Brahma, to heaven, to (their) place, when liberated from this body.

"'Here (in this dissent). (Some) call it white, some blue, some yellow, or green, or red. The road is fully penetrated by Brahma. On this (road) proceeds he who knows Brahma, who has been a doer of good, whose nature is like light.'"

—BRIHAD ARANYAKA UPANISHAD, pp. 319-20.

"The great Tão (or way) is very level and easy; but people love the by-ways."

—THE TEXTS OF TÃOISM,
The Tão Teh King, Part I, p. 96.

"Make me to go in the path of thy commandments; for therein do I delight."

—PSALMS 119:35.

"But the path of the just is as the shining light, that shineth more and more unto the perfect day.

* * * * *

"Ponder the path of thy feet, and let all thy ways be established."

—PROVERBS 4:18, 26.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

"By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

* * * * *

"Let us draw near with a true heart in full assurance of faith, . . .

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

"And let us consider one another to provoke unto love and to good works.

* * * * *

"Wherefore lift up the hands which hang down, and the feeble knees;

"And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."

—HEBREWS 10:19, 20, 22-24.

Chapter 12:12, 13.

"The wise are always contented and the foolish always discontented. There is no end to discontent, and contentment is the highest happiness. People who have reached *the perfect way*, do not grieve, they are always conscious of the final destiny of all creatures. One must not give way to discontent, for it is like a virulent poison. It kills persons of undeveloped intelligence, just as a child is killed by an enraged snake. That man has no manliness whose energies have left him, and who is over-powered with perplexity when an occasion for the exercise of vigour presents itself. Our actions are surely followed by their consequences. Whoever merely gives himself up to passive indifference (to worldly affairs) accomplishes no good. Instead of murmuring one must try to find out the way by which he can secure exemption from (spiritual) misery; and the means of salvation found, he must then free himself from sensuality. The man who has attained a high state of spiritual knowledge is always conscious of the great deficiency (instability) of all matter. Such a person keeping in view the final doom (of all), never grieves." —THE MAHABHARATA,

Vana Parva, Vol. II, pp. 665-6.

"Seek'st thou for God, thou seekest for the Beautiful. One is the Path that leadeth unto It—Devotion joined with Gnosis.

“And thus it is that they who do not know and do not tread Devotion’s Path, do dare to call man beautiful and good, though he have ne’er e’en in his visions seen a whit that’s Good, but is enwrapped with every kind of bad, and thinks the bad is good, and thus doth make unceasing use of it, and even feareth that it should be ta’en from him, so straining every nerve not only to preserve but even to increase it.”

—THRICE-GREATEST HERMES,
Corpus Hermeticum VI. (VII.),
In God Alone is Good and Elsewhere Nowhere,
Vol. II, p. 114.

“Hence it is said . . . ‘But the human spirit goes forth in all directions, flowing on without limit, reaching to heaven above, and wreathing round the earth beneath. It transforms and nourishes all things, and cannot be represented by any form. Its name is “the Divinity (in man).” It is only the path of pure simplicity which guards and preserves the Spirit. When this path is preserved and not lost, it becomes one with the Spirit; and in this ethereal amalgamation, it acts in harmony with the orderly operation of Heaven.’”

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part I, pp. 366-7.

“Sacrifice, study, gift, asceticism, truth, forgiveness, mercy, and contentment constitute the eight different paths of righteousness. The first four of these may be practiced from motives of pride, but the last four can exist only in those that are truly great.”

—THE MAHABHARATA,
Udyoga Parva, Vol. III, p. 102.

The New Birth 16a. “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.”

—I PETER 1:23.

“To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.”

—I PETER 1:4.

16b. “Verily, verily, I say unto thee, Except a man be born *Of Water and of the Spirit*

again, he cannot see the kingdom of God.
“Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother’s womb and be born?”

“Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

“That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit.”

“Marvel not that I say unto thee, Ye must be born again.”

—JOHN 3:3-7.

16c. “But as many as received him, to them gave he power *We Are Sons of God* to become the sons of God, even to them that believe on his name:

“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

—JOHN 1:12, 13.

“And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

“For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

“If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

“But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.”

—HEBREWS 12:5-8.

“Whosoever believeth that Jesus is the Christ is born of

God: and every one that loveth him that begat loveth him also that is begotten of him.

* * * * *

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

—I JOHN 5:1, 4.

A Renewal of Life 16d. "Abandoning the world, they are free from its entanglements. Free from its entanglements, their (minds) are correct and their (temperament) is equable. Thus correct and equable, they succeed in securing a renewal of life, as some have done. ¹In securing a renewal of life, they are not far from the True (Secret of their being)."

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part II, p. 12.

"Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

"Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

—PSALMS 103:4, 5.

Born from Out Thy Radiant Self 16e. "Most blest are they with fates no tongue can tell, as many as are born from out Thy Radiant Self, O King, and from the Seed of Zeus Himself, through strong Necessity."

—ECHOES FROM THE GNOSIS,
The Chaldaean Oracles, Vol. IX, pp. 74, 75.

Re-born in Mind 16f. "If, verily, it may seem good to you, translate me, now held by my lower nature, unto the Generation that is free from Death; in order that, beyond the insistent Need that presses on me, I may have Vision of the Deathless Spirit, by virtue of the Deathless Water . . . in order that I may become re-born in Mind; in order that I may become initiate, and that the Holy Breath may breathe in me; in order that I may admire the Holy Fire; that I may

¹"I think I have caught the meaning. The phrase signifying 'the renewal of life' has been used to translate 'being born again' in John's Gospel, ch. 3." (p. 12.)

see the Deep of the [New] Dawn, the Water that doth cause [the Soul] to thrill; and that the Life-bestowing Aether which surrounds all things may give me hearing."

—ECHOES FROM THE GNOSIS,

A Mithriac Ritual, Vol. VI, pp. 19, 20.

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

"And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

"For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

—HEBREWS 8:10-12.

"*Hermes*. Torment the first is this Not-knowing, son; the second one is Grief; the third, Intemperance; the fourth, Concupiscence; the fifth, Unrighteousness; the sixth is Avarice; the seventh, Error; the eighth is Envy; the ninth, Guile; the tenth is Anger; eleventh, Rashness; the twelfth is Malice.

"These are in number twelve; but under them are many more, my son; and creeping through the prison of the body they force the man that's placed within to suffer in his senses. But they depart (although not all at once) from him who hath been taken pity on by God; and this it is which constitutes the manner of Rebirth. . . .

"And now, my son, be still and solemn silence keep! Thus shall the mercy that flows on us from God not cease.

* * * * *

"Who then doth by His mercy gain this Birth in God, abandoning the body's senses, knows himself [to be of Light and Life] and that he doth consist of these, and [thus] is filled with Bliss.

* * * * *

"This is, my son, Rebirth—no more to look on things from body's view-point (a thing three ways in space extended)."

—THRICE-GREATEST HERMES,
Corpus Hermeticum XIII. (XIV.),
The Secret Sermon on the Mountain,
Vol. II, pp. 224, 226, 227.

Death of the 16g. "O Lord, being born again, I pass away in being made
Lower Animal Great, and, having been made Great, I die.
Self

"Being born from out the state of birth-and-death that giveth birth to [mortal] lives, I now, set free, pass to the state transcending birth, as Thou hast stablished it, according as Thou hast ordained and made the Mystery."

—ECHOES FROM THE GNOSIS,
A Mithriac Ritual, Vol. VI, p. 33.

The Way of 16h. "Tat. In very truth I lose my reason, father. Just
Birth in God when I thought to be made wise by thee, I find the senses of this mind of mine blocked up.

"Hermes. Thus is it, son: That which is upward borne like fire, yet is born down like earth, that which is moist like water, yet blows like air, how shalt thou this perceive with sense—the that which is not solid nor yet moist, which naught can bind or loose, of which in power and energy alone can man have any notion,—and even then it wants a man who can perceive the Way of Birth in God?

"Tat. I am incapable of this, O father, then?

"Hermes. Nay, God forbid, my son! Withdraw into thyself, and it will come; will, and it comes to pass; throw out of work the body's senses, and thy Divinity shall come to birth; purge from thyself the brutish torments—things of matter."

—THRICE-GREATEST HERMES,
Corpus Hermeticum XIII. (XIV.)
The Secret Sermon on the Mountain, Vol. II, p. 223.

17. "Repent ye therefore, and be converted, that your sins *Repentance* may be blotted out when the times of refreshing shall come from the presence of the Lord."

—ACTS 3:19.

"The times of this ignorance God winked at; but now commandeth all men everywhere to repent."

—ACTS 17:30.

"Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance."

—ROMANS 2:4.

"He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

—EPHESIANS 5:14.

"Ye earth-born folk, why have ye given up yourselves to Death, while yet ye have the power of sharing Deathlessness? Repent, O ye, who walk with Error arm in arm and make of Ignorance the sharer of your board; get ye from out the light of Darkness, and take your part in Deathlessness, forsake Destruction!"

—THRICE-GREATEST HERMES,

Corpus Hermeticum I.,

Pœmandres, the Shepherd of Men, Vol. II, p. 18.

"For the Heavenly Father willeth the repentance of the sinner rather than his chastisement."

—FRAGMENTS OF A FAITH FORGOTTEN,

Some Forgotten Sayings, p. 596.

"Those who repent as prescribed by the Dharma,
Altogether their earthly sins uproot.

* * * * *

"Repentance burns up of earthly desires the fuel;
Repentance to heaven the sinners is leading.

* * * * *

“Repentance a holy life renders firm as a diamond;
Repentance transports to the palace of bliss everlasting.”

—OUTLINES OF MAHÂYÂNA BUDDHISM,

Hymns of Mahâyâna Faith, p. 381.

Sin Forsaken 18. “Jesus answered them, Verily, verily, I say unto you,
Whosoever committeth sin is the servant of sin.”

—JOHN 8:34.

“Afterwards Jesus findeth him in the temple, and said
unto him, Behold, thou art made whole: sin no more, lest a
worse thing come upon thee.”

—JOHN 5:14.

“Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

“Little children, let no man deceive you: he that doeth
righteousness is righteous, even as he is righteous.

* * * * *

“Whosoever is born of God doth not commit sin; for his
seed remaineth in him: and he cannot sin, because he is born
of God.”

—I JOHN 3:6, 7, 9.

“We know that whosoever is born of God sinneth not;
but he that is begotten of God keepeth himself, and that
wicked one toucheth him not.”

—I JOHN 5:18.

“If one have, indeed, done deeds of wickedness, but
afterwards alters his way and repents, resolved not to do
anything wicked, but to practise reverently all that is good,
he is sure in the long-run to obtain good fortune:—this is
called changing calamity into blessing.”

—THE TEXTS OF TÂOISM,

The Thâi-Shang

Tractate of Actions and Their Retributions,

Vol. II, pp. 245-6.

“By penances, religious rites, and gifts, O Bhārata, a man may wash off his sins if he does not commit them again.”

—THE MAHABHARATA,
Canti Parva, Vol. VII, p. 106.

“He who has committed a sin and has repented, is freed from that sin, but he is purified only by (the resolution of) ceasing (to sin and thinking) ‘I will do so no more.’

“Having thus considered in his mind what results will arise from his deeds after death, let him always be good in thoughts, speech, and actions.”

—THE LAWS OF MANU,
XI:231-2, p. 477.

19. “But ye are washed, but ye are sanctified, but ye are *Baptism* justified in the name of the Lord Jesus, and by the Spirit *(Purification)* of our God.”
—I CORINTHIANS 6:11.

“For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

“For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.”

—I CORINTHIANS 12:12, 13.

“I have washed my hands, I have cleansed my body,
With the pure spring-water which flows forth in the city
of Eridu.

All that is evil, all that is not good,
Which is in my body, my flesh, and my sinews,
The evil dream at night, the evil signs and omens that
are not good.”

—RELIGIOUS BELIEF IN BABYLONIA AND ASSYRIA,
The Temples and the Cults, p. 306.

“I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I

am not worthy to bear: he shall baptise you with the Holy Ghost and with fire."

—MATTHEW 3:11.

"Freed from passion, fear and anger, filled with Me, taking refuge in Me, purified in the fire of wisdom, many have entered into My Being."

—THE BHAGAVAD-GÎTÂ, p. 55.

"By the side of the 'bath-house,' we meet frequent references to a bit nuri, 'house of light,' and it is permissible to recognise in this term the designation of a special place within the temple area, wherein the purification by fire was completed.

* * * * *

"In the case of the sick, and of those otherwise afflicted, the contact with the fire was purely symbolical—vicarious, so to speak."

—RELIGIOUS BELIEF IN BABYLONIA AND ASSYRIA,
The Temples and the Cults, pp. 313, 315.

"Now, therefore, when a man receiveth the mysteries of the baptisms those mysteries become a mighty fire, exceedingly fierce, wise, which burneth up sins; they enter into the soul secretly and devour all the sins which the counterfeit spirit hath implanted in it.

. . . "The counterfeit spirit, the destiny, and the body may be separated into one group, and the soul and power into another. And the mystery of baptism remaineth between the two, and separateth the one from the other, in order that it may cleanse them and make them pure, that the soul and power may not be fouled in matter."

—FRAGMENTS OF A FAITH FORGOTTEN,
The Pistis Sophia, p. 500.

Regeneration 20. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

—TITUS 3:5.

“Create in me a clean heart, O God; and renew a right spirit within me.”

—PSALMS 51:10.

“And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.”

—EZEKIEL 36:27.

“Religious raptures depend on feelings and will,
But the pure one is regenerated by the breath of Jesus.
You are a lover of your own raptures, not of me;
You turn to me only in hope of experiencing raptures.”

—THE MASNAVI I MA'NAVI, p. 127.

21. “Behold I stand at the door, and knock: if any man *Communion* hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”

—REVELATION 3:20.

“They continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers.”

—ACTS 2:42.

“The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?”

“For we being many are one bread, and one body: for we are all partakers of that one bread.”

—I CORINTHIANS 10:16, 17.

“For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

“And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

“After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my

blood: this do ye, as oft as ye drink it, in remembrance of me.

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

"But let a man examine himself, and so let him eat of that bread, and drink of that cup."

—I CORINTHIANS 11:23-28.

"Come Silence, Thou Revealer of the mighty things of the Greatness; come Thou who dost make manifest the hidden, and make the secret plain!

"Come Holy Dove, mother of two young twins; come Hidden Mother, revealed in deeds alone!

"Come Thou who givest joy to all who are at one with Thee; come and commune with us in this thanksgiving (eucharist) which we are making in Thy name, in this love-feast (agapē) to which we have assembled at Thy call!"

—FRAGMENTS OF A FAITH FORGOTTEN,

The Acts of Thomas, p. 423.

"And as communion with Brahma cannot be taught to us even by our spiritual preceptor,—he only giving us a clue to the mystery—renunciation of things of the material world is called *Yoga*. We must not do harm to any creature and must live in terms of amity with all, and in this our present existence, we must not avenge ourselves on any creature. Self-abnegation, peace of mind, renunciation of hope, and equanimity, these are the ways by which spiritual enlightenment can always be secured; and the knowledge of self (one's own spiritual nature) is the best of all knowledge. In this world as well as hereafter, renouncing all worldly desires and assuming a stolid indifference, wherein all suffering is at rest, people should fulfill their religious duties with the aid of their intelligence."

—THE MAHABHARATA,

Vana Parva, Vol. II, pp. 658-9.

22. "For I reckon that the sufferings of this present time *Suffering*
are not worthy to be compared with the glory which shall be
revealed in us." —ROMANS 8:18.

"For our light affliction, which is but for a moment,
worketh for us a far more exceeding and eternal weight of
glory." —II CORINTHIANS 4:17.

"If we suffer, we shall also reign with him."
—II TIMOTHY 2:12.

"But the God of all grace, who hath called us unto his
eternal glory by Christ Jesus, after that ye have suffered
a while, make you perfect, stablish, strengthen, settle you."
—I PETER 5:10.

"If thou hadst known how to suffer,
Thou wouldst have power not to suffer.
Know then how to suffer, and thou hast power not to
suffer."

—ECHOES FROM THE GNOSIS,
The Hymn of Jesus, Vol. IV, p. 36.

"Thou hearest that I suffered; yet I did not suffer: that
I suffered not; yet I did suffer: . . . that blood flowed
from me; yet it did not flow: and in a word the things they
say about me I had not, and the things they do not say those
I suffered."

—ECHOES FROM THE GNOSIS,
The Gnostic Crucifixion, Vol. VII, pp. 17, 18.

23. "He that findeth his life shall lose it: and he that loseth *Sacrifice,*
his life for my sake shall find it." *Crucifixion*

—MATTHEW 10:39.

"And they that are Christ's have crucified the flesh with
the affections and lusts."

—GALATIANS 5:24.

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

—JOHN 12:24.

"I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily."

—I CORINTHIANS 15:31.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

—ROMANS 6:6.

"Jesus saith: 'Blessed is the man who crucifieth the world and doth not let the world crucify him.'"

—FRAGMENTS OF A FAITH FORGOTTEN,
Book of the Great Logos, p. 518.

"For things Divine are not accessible to mortals who fix their minds on body; 'tis they who strip them naked [of this thing] that speed aloft unto the Height."

—ECHOES FROM THE GNOSIS,
The Chaldaean Oracles, Vol. IX, p. 53.

"And almost all things are by the law purged with blood; and without shedding of blood is no remission.

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."

—HEBREWS 9:22, 23.

"The fire, the water, and the wine are for cleansing all the sins of the world; the blood I had as a sign of the body of human kind."

—FRAGMENTS OF A FAITH FORGOTTEN,
Books of the Saviour, p. 515.

"And then Perfection Third I sought,
Which is Renunciation called,
Which mighty seers of former times
Had practised and had follow'd.

"Come now! this one as third adopt,
And practise it determinedly;
Renounce, and in perfection grow,
If thou to Wisdom wouldst attain.' "

—BUDDHISM IN TRANSLATIONS,
Introduction to the Jātaka, p. 24.

24. "For in him we live, and move, and have our being; as *At-One-Ment*
certain also of your own poets have said, For we are also his
offspring." —ACTS 17:28.

"Believest thou not that I am in the Father, and the
Father in me? the words that I speak unto you I speak not of
myself: but the Father that dwelleth in me, he doeth the
works." —JOHN 14:10.

"Abide in me, and I in you. As the branch cannot bear
fruit of itself, except it abide in the vine; no more can ye,
except ye abide in me.

"I am the vine, ye are the branches: He that abideth in
me, and I in him, the same bringeth forth much fruit: for
without me ye can do nothing.

"If a man abide not in me, he is cast forth as a branch,
and is withered; and men gather them, and cast them into
the fire, and they are burned."

—JOHN 15:4-6.

"My sheep hear my voice, and I know them, and they
follow me:

"And I give unto them eternal life; and they shall never
perish, neither shall any man pluck them out of my hand.

"My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

"I and my Father are one."

—JOHN 10:27-30.

"And for their sakes I sanctify myself, that they also might be sanctified through the truth.

"Neither pray I for these alone, but for them also which shall believe on me through their word;

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

"And the glory which thou gavest me I have given them; that they may be one, even as we are one.

"I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

"O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

"And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

—JOHN 17:19-26.

"Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind."

—PHILIPPIANS 2:2.

"Heaven, Earth, and I were produced together, and all things and I are one."

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part I, p. 188.

"Let this mind be in you, which was also in Christ Jesus."

—PHILIPPIANS 2:5.

"Not to be separate from his primal source constitutes what we call the Heavenly man; not to be separate from the essential nature thereof constitutes what we call the Spirit-like man; not to be separate from its real truth constitutes what we call the Perfect man."

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part II, p. 214.

"When Heaven and Man exert their powers in concert, all transformations have their commencements determined."

—THE TEXTS OF TÂOISM,
*Yin Fu King, or
Classic of the Harmony of the Seen and the Unseen,
Part II, p. 259.*

"The Heaven-honoured One says, 'Sincerity is the first step towards (the knowledge of) the Tâo; it is by silence that that knowledge is maintained; it is with gentleness that (the Tâo) is employed. . . .

"He who has taken the first steps towards (the knowledge of) the Tâo knows where to stop; he who maintains the Tâo in himself knows how to be diligently vigilant; he who employs It knows what is most subtle.

"When one knows what is most subtle, the light of intelligence grows (around him). . . .

"When the light of intelligence grows around him, he is one with the Tâo.'"

—THE TEXTS OF TÂOISM,
*Yü Shû King, or
The Classic of the Pivot of Jade, Part II, pp. 266-7.*

"The same am I to all beings; there is none hateful to me nor dear. They verily who worship Me with devotion, they are in me, and I also in them."

—THE BHAGAVAD-GÎTÂ, p. 101.

“Perform action, O Dhananjaya, dwelling in union with the divine, renouncing attachments, and balanced evenly in success and failure: equilibrium is called yoga.”

—THE BHAGAVAD-GÎTÂ, p. 36.

“When one seeth creatures of infinite diversity to be all one and the same and to be but diversified emanations from the same essence, one is then said to have attained Brahma.

* * * * *

“When one has controlled his pride and folly, and withdrawn himself from all attachments, it is then that that pious man of irradiated soul becomes fit for attaining to that salvation which consists in the annihilation of separate existence.”

—THE MAHABHARATA,

Canti Parva, Vol. VII, pp. 46, 69.

“Liberation cannot be achieved except by the direct perception of the identity of the individual with the universal self neither by Yoga (physical training), nor by Sankhya (speculative philosophy), nor by the practice of religious ceremonies, nor by mere learning.”

—THE RAJA YOGA PHILOSOPHY,

Shrimat Shankaracharya's Crest Jewel of Wisdom, p. 109.

“He who thus recognises the Self through the Self in all created beings, becomes equal(-minded) towards all, and enters the highest state, Brahman.”

—THE LAWS OF MANU, p. 513.

“As all the waters in the valley
Are emptied in the ocean
Which is of one and the same taste:
So the enlightened,
Whatever is
Good and beneficial,
Turn over to the Bodhi
And to that Reality
In which all things become of one and the same taste.

* * * * *

"Perceiving all in one
And one in all,
The Bodhisattva diligent in his work
Is never given up to indolence."

—OUTLINES OF MAHÂYÂNA BUDDHISM,
Hymns of Mahâyâna Faith, pp. 387, 401.

"The law of Mazda indeed, O Spitama Zarathustra!
takes away from him who confesses it the bonds of his sin;
. . . it takes away any sin that may be sinned.

"In the same way the law of Mazda . . . cleanses the
faithful from every evil thought, word, and deed, as a swift-
rushing mighty wind cleanses the plain.

"So let all the deeds thou doest be henceforth good, . . .
a full atonement for thy sin is effected by means of the law
of Mazda."

—THE ZEND-AVESTA,
The Vendîdâd, p. 101.

"Of their own selves they make surrender of themselves
to Powers, and [thus] becoming Powers they are in God.
This the good end for those who have gained Gnosis—to be
made one with God."

—THRICE-GREATEST HERMES,
Corpus Hermeticum I.,
Pœmandres, the Shepherd of Men, Vol. II, pp. 16, 17.

"But once the Higher Sense hath been commingled with
the soul of man, there is at-one-ment from the happy union
of the blending of their natures; so that minds of this kind
are never more held fast in errors of the darkness."

—THRICE-GREATEST HERMES,
The Perfect Sermon, Vol. II, p. 339.

"And the whole at-onement was accomplished of the
Creator-Logos with those who had come forth from the re-
ordering which had been brought to pass. And they became

all One, as it is written: 'They became all One in the One and Only One.' "

—FRAGMENTS OF A FAITH FORGOTTEN,
Codex Brucianus, p. 556.

"He that has the portion of union loses all end and object by gaining his end and reaching his object."

—KASHF AL-MAHJÚB, p. 34.

Salvation, Redemption 25. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy wine and milk without money and without price.

"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

"Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

* * * * *

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

—ISAIAH 55:1-3, 7.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

—REVELATION 22:17.

"Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished."

—ISAIAH 51:6.

"To give knowledge of salvation unto his people by the remission of their sins."

—LUKE 1:77.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

—ROMANS 1:16.

"(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)"

—II CORINTHIANS 6:2.

"Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?"

—MARK 8:17.

"Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

"Harden not your hearts, . . .)"

—HEBREWS 3:7, 8.

"Kwang-Tze said, . . .

"The knowledge of all creatures depends on their breathing. But if their breath be not abundant, it is not the fault of Heaven, which tries to penetrate them with it, day and night without ceasing; but men notwithstanding shut their pores against it."

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part II, p. 139.

"They received not the love of the truth, that they might be saved."

—II THESSALONIANS 2:10.

"Truth conquers alone, not falsehood. By truth is opened the road of the gods, by which the Rishis whose desires are

satisfied, proceed, (and) where the supreme abode of real truth (is found)."

—THE MUṆḌAKA UPANISHAD

Of the Atharva Veda, p. 661.

"So Jesus went down [into Amente, and] scattered [the fiends], and cast chains on the Devil, and redeemed Adam and all his sons; He delivered man, and He shewed compassion upon His own image; He set free all creation, and all the world, and He treated with healing medicine the wound which the Enemy had inflicted on His Son. He brought back into His fold the sheep which had gone astray—He the holy and faithful Shepherd. And He brought back Adam again to the state wherein he was at first, and forgave them (i.e. his sons) their sins. In peace. Amen.

* * * * *

"Now the Saviour went away to ascend into the heavens, having mounted the chariot of the Father of the Universe, and the whole of the captivity of the sons of Adam followed after Him, after the manner of a king who hath waged war successfully, and hath vanquished his enemy. . . .

"And He said unto the angels, 'Sing ye joyfully glorious hymns of every kind to My Son, for this is the day of joy, this is the day of gladness, this is the day of exultation, the day of happiness, the day of immortality, the day of brightness, the day of freedom unto salvation, the day of the remission of sin. For this is the day of My Son, Who is the Lord of you all, the Redeemer of the whole world from their sins.' . . .

* * * * *

"And the Father answered [and said], 'O Adam, My son, although thou didst thrust My commandment behind thee, because of thy wife, and didst not keep it, behold, Jesus My Son Himself hath suffered all these pains; thy sins shall be forgiven to thee, and thou, even thou, shalt be a son to Me even as He is. And as for Mary, in whom My Son sojourned, with her Eve shall be a mother in My Kingdom.' . . .

* * * * *

"Then when Adam saw the great honour and this gift which was to be to him and to all his sons, namely that the Son of God had forgiven them their sins, he sang this hymn, saying, 'I will ascribe blessing to God Who hath remembered me. O ye Angels of joy, come ye, and rejoice with me, for the Son of God hath set me free. He hath delivered me and my wife, and He hath saved me and all my sons also. O all ye righteous who are on the earth, come ye, and make rejoicing with me, for Christ, the Son of God, hath made me to be without sin.'"

—COPTIC APOCRYPHA,

The Book of the Resurrection of Jesus Christ,

By Bartholomew the Apostle,

pp. 184, 192-194, 197, 199.

(Brit. Mus. Ms. Oriental, No. 6804).

"But those who have been saved by their works,
And to whom the law has been now a hope,
And understanding an expectation,
And wisdom a confidence,
Shall wonders appear in their time.
For they shall behold the world which is now invisible
to them,
And they shall behold the time which is now hidden from
them:
And time shall no longer age them.
For in the heights of that world shall they dwell,
And they shall be made like unto the angels,
And be made equal to the stars,
And they shall be changed into every form they desire,
From beauty into loveliness,
And from light into the splendour of glory."

—THE APOCRYPHA AND PSEUDEPIGRAPHA

OF THE OLD TESTAMENT,

II Baruch, LI:7-10. Vol. II, p. 509.

"The Muni who desires to obtain moksha (salvation), which is very difficult to attain, must be constant in austeri-

ties, forbearing self-restrained, and must give up that longing fondness which binds him to the things of earth. . . . As soon as the illusion of ignorance is dispelled, this supreme unalloyed beatitude is attained. By foregoing the objects of both pleasure and pain and by renouncing the feelings which bind him to the things of earth, a man may attain Brahm (supreme spirit or salvation)."

—THE MAHABHARATA,
Vana Parva, Vol. II, p. 659.

"Oh, thou soul which art at rest,
Return to thy Lord, pleased, and pleasing him:
Enter thou among my servants,
And enter thou my Paradise."

—THE KORAN,
Sura LXXXXIX.—The Daybreak, p. 55.

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

"And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise."

—LUKE 23:42-3.

"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

* * * * *

"How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

—II CORINTHIANS 12:2, 4.

Death Overcome 26. "God will redeem my soul from the power of the grave: for he shall receive me."

—PSALMS 49:15.

"Precious in the sight of the Lord is the death of his saints."

—PSALMS 116:15.

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it."

—ISAIAH 25:8.

"For none of us liveth to himself, and no man dieth to himself.

"For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's."

—ROMANS 14:7, 8.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

"O death, where is thy sting? O grave, where is thy victory?

"The sting of death is sin; and the strength of sin is the law.

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

—I CORINTHIANS 15:54-57.

"But we have the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead."

—II CORINTHIANS 1:9.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

* * * * *

"We that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

—II CORINTHIANS 5:1, 4.

"Verily, verily, I say unto you, If a man keep my saying, he shall never see death."

—JOHN 8:51.

"The last enemy that shall be destroyed is death."

—I CORINTHIANS 15:26.

"Kung-nî said, . . . 'Take the case of me and you:—are we in a dream from which we have not begun to awake?

"Moreover, Mǎng-sun presented in his body the appearance of being aggitated, but in his mind he was conscious of no loss. The death was to him like the issuing from one's dwelling at dawn, and no (more terrible) reality. He was more awake than others were. . . . And we all have our individuality which makes us what we are as compared together: but how do we know that we determine in any case correctly that individuality? Moreover you dream that you are a bird, and seem to be soaring to the sky; or that you are a fish, and seem to be diving in the deep. But you do not know whether we that are now speaking are awake or in a dream.'"

—THE TEXTS OF TÂOISM,

The Writings of Kwang-Tze, Part I, pp. 253-255.

"Because man goeth to his long home, and the mourners go about the streets:

"Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel be broken at the cistern.

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

—ECCLESIASTES 12:5-7.

"Quiet acquiescence in what happens at its proper time, and quietly submitting (to its ceasing) afford no occasion for

grief or for joy. The ancients described (death) as the loosening of the cord on which God suspended (the life). What we can point to are the faggots that have been consumed; but the fire is transmitted (elsewhere), and we know not that it is over and ended."

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part I, pp. 201-2.

"Kung-nî heard of all this, and said, 'The True men of old could not be fully described by the wisest, nor be led into excess by the most beautiful, nor be forced by the most violent robber. . . . Death and life are indeed great considerations, but they could make no change in their (true) self; and how much less could rank and emolument do so?'"

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part II, p. 55.

"From the unreal lead me to the real, from darkness lead me to light, from death lead me to immortality. In the words of the Mantra: From the unreal lead me to the real, death is the unreal, the real immortality; from death lead me to immortality, which implies, render me immortal. Further in the words: From darkness lead me to light, death is darkness, light immortality; from death lead me to immortality, which implies, render me immortal."

—BRIHAD ARANYAKA UPANISHAD, pp. 115-117.

"The people call change death, because the body is dissolved, and life, when it's dissolved, withdraws to the unmanifest."

—THRICE-GREATEST HERMES,
Corpus Hermeticum XI (XII),
Mind Unto Hermes, Vol. II, p. 184.

"THE CHAPTER OF ADVANCING FROM YESTERDAY AND OF COMING FORTH BY DAY; . . . Nu, triumphant, . . . saith:—

. . . "I died yesterday but I come to-day. The mighty Lady who is the guardian of the door hath made a

way for me. I come forth by day against mine Enemy, and I have gained the mastery over him; he hath been given over unto me, and he shall not be delivered out of my hand. And he shall come to an end before me in the presence of the [great] divine sovereign chiefs who are in the underworld.' ”

—THE BOOK OF THE DEAD, Vol. III, pp. 608-9.

“Rabbi Judah said, ‘If a person weeps and mourns excessively for a lost relative, his grief becomes a murmur against the will of God, and he may soon be obliged to weep for another death.’ ”

—THE TALMUD, p. 232.

“Brahm, the truth, the supreme, the only one, and different from both (relative) truth and untruth, is in the centre of wisdom; whoever dwells in that centre has no rebirth.”

—THE RAJA YOGA PHILOSOPHY,
Shrimat Shankaracharya's
Crest Jewel of Wisdom, p. 137.

“Behold how empty is the world,
Mogharaja! In thoughtfulness
Let one remove belief in self
And pass beyond the realm of death.
The king of death can never find
The man who thus the world beholds.”

—BUDDHISM IN TRANSLATIONS,
Visuddhi-Magga, p. 376.

“But they who have received some portion of God's gift, these, Tat, if we judge by their deeds, have from Death's bonds won their release. . . . And having raised themselves so far they sight the Good.”

—THRICE-GREATEST HERMES,
Corpus Hermeticum IV (V),
The Cup or Monad, Vol. II, p. 87.

"The phrase 'Emancipation' means the twofold emancipation, namely, (a) detachment of thought, and (b) Nirvana." (heaven).

—DHAMMA-SANGANI, Book III, p. 359.

"THE CHAPTER OF NOT DYING A SECOND TIME IN THE UNDER WORLD. Osiris Ani, triumphant, saith:—

"My place of hiding is opened, my place of hiding is revealed. . . . My brow is like unto that of Rā; my face is open; my heart is upon its throne; I have power over the speech of my mouth; I have knowledge. . . . I am thy son, O Great One, and I have seen the hidden things which belong unto thee. I am crowned king of the gods, I shall not die a second time in the underworld.'"

—THE BOOK OF THE DEAD, Vol. II, pp. 185-6.

"Then Death came into the tomb of the Saviour, and he found it lighted up with the light of life, and he went into the back of the tomb, and seated himself there with his ministers. Now Abbaton, who is Death, and . . . the six sons of Death, wriggled into the tomb of the Son of God on their faces in the form of serpents (?), wriggling in with their great thief in very truth. These robbers and evil-doers were lying in wait for the moment wherein the Saviour would go down into Amente, so that they might enter with Him, and know what it was that He would do. . . .

* * * * *

"Addressing the dead body of Jesus Death saith, 'Who art Thou?' 'What art Thou?' '[There is none] stronger than Thou.' 'Thou hast disturbed me exceedingly.' 'I who am wont to destroy every one [hast Thou] destroyed.' . . .

* * * * *

"Then Death went into Amente, and his six sons were with him, and he found the place swept bare, and it was like unto a desert, and there was not one soul therein. All the doors thereof were smashed in pieces, and the door-frames

were thrust out of their places, their bolts were shattered, and the brazen, fiery furnaces had been overthrown."

—COPTIC APOCRYPHA,

The Book of the Resurrection of Jesus Christ,

By Bartholomew the Apostle, pp. 180, 181, 187.

(Brit. Mus. Ms. Oriental, No. 6804).

Resurrection 27. "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

* * * * *

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

—I CORINTHIANS 15:42, 44.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

* * * * *

"For he that is dead is freed from sin.

"Now if we be dead with Christ, we believe that we shall also live with him:

"Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

"For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

—ROMANS 6:3-5, 7-11.

"Not only ye, but all men who shall achieve the mystery of the resurrection of the dead, which healeth from demonian possessions, and sufferings, and every disease, [which

also healeth] the blind, the lame, the halt, the dumb, and the deaf, [the mystery] which I gave unto you aforetime—who-soever shall receive of these mysteries and achieve them, if he ask for anything whatever hereafter, poverty or riches, weakness or strength, disease or health, or the whole healing of the body, and the resurrection of the dead, the power of healing the lame, the blind, the deaf, and the dumb, of every disease and of every suffering—in a word, whosoever shall achieve this mystery, if he ask any of the things which I have just said unto you, they shall at once be granted unto him.”

—FRAGMENTS OF A FAITH FORGOTTEN,

The Pistis Sophia, pp. 494-5.

28. “Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdelene, out of whom *Ascension* he had cast seven devils.

“And she went and told them that had been with him, as they mourned and wept.

“And they, when they had heard that he was alive, and had been seen of her, believed not.

“After that he appeared in another form unto two of them, as they walked and went into the country.

“And they went and told it unto the residue: neither believed they them.

“Afterwards he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.”

—MARK 16:9-14.

“Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

“And when he had so said, he shewed unto them his

hands and his side. Then were the disciples glad, when they saw the Lord.

“Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

“And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.”

—JOHN 20:19-22.

“The book of the Wisdom of Jesus Christ begins with the words:—‘After His resurrection from the dead His twelve disciples and seven women disciples had gone into Galilee to the mount. . . . Then did the Saviour appear unto them not in His prior form but in invisible spirit. His form was that of a great angel of light. His substance indescribable, and He was not clothed in flesh that dieth, but in pure, perfect flesh, as he taught us on the mountain in Galilee.’”

—FRAGMENTS OF A FAITH FORGOTTEN,

The Akhmin Codex, p. 582.

“If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

“And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

“That whosoever believeth in him should not perish, but have eternal life.”

—JOHN 3:12-15.

“Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

“Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

* * * * *

“As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

* * * * *

"What and if ye shall see the Son of man ascend up where he was before?"

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"But there are some of you that believe not."

—JOHN 6:53, 54, 57, 62, 64.

"Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

"(Now that he ascended, what is it but that he also descended first into the lower parts of the earth?"

"He that descended is the same also that ascended up far above all heavens, that he might fill all things.)"

—EPHESIANS 4:8-10.

"Therefore they flee from self to being beside themselves,

Call it intoxication or call it preoccupation, O guided one.

* * * * *

Ere it is annihilated, no single soul

Finds admittance to the divine hall of audience.

What is 'ascension' to heaven? Annihilation of self;

Self-abandonment is the creed and religion of lovers."

—THE MASNAVI I MA'NAVI,

Prologue, p. 279.

29. "For never, son, can an embodied soul that has once leaped aloft, so as to get a hold upon the truly Good and True, slip back again into the contrary.

*The
Emancipated
Cannot Slip
Back*

"For when the soul [once] knows the Author of its Peace, 'tis filled with wondrous love, and with forgetfulness of every ill, and can no more keep from the Good."

—THRICE-GREATEST HERMES,

Excerpt I. Of Piety and [True] Philosophy,

Vol. III, pp. 4, 5.

30. "Vrihaspati said,—'One is born alone, O king, and one dies alone; one crosses alone the difficulties one meets with, and one alone encounters whatever misery falls to one's lot.

*Alone on the
Path*

One has really no companion in these acts. . . . Only Righteousness follows the body that is thus abandoned by them all. Hence, it is plain, that Righteousness is the only friend, and that Righteousness only should be sought by all. One endued with Righteousness would attain to that high end which is constituted by Heaven. If endued with unrighteousness he attains to Hell. . . . Righteousness is the one only friend which creatures have in the world hereafter. . . . Righteousness, wealth, and pleasure,—these three constitute the fruit of life. One should acquire these three by means of being free from impropriety and sin.’ ”

—THE MAHABHARATA,
Anucasana Parva, Vol. IX, pp. 544-5.

Everlasting 31. “And the ransomed of the Lord shall return, and come
Joy and to Zion with songs and everlasting joy upon their heads: they
Gladness shall obtain joy and gladness, and sorrow and sighing shall flee away.”

—ISAIAH 35:10.

CHAPTER XI

Prayer and Healing

 HE basis of all prayer is thought and desire. Both calamity and happiness come as men call them, and without thought there could be no action. We reap the fruit of our thoughts and actions.

But what are the preliminary essentials of prayer?

The polishing of one's mental mirror is of paramount importance, otherwise it is impossible for the student to reflect the healing rays of Truth and Love.

Sweep out the evil, mental suggestions, and fast or abstain from everything that is unlike God: the heart will thus be purified.

It is self-evident that good deeds should follow right thinking.

Love being Principle, as has been previously shown, it is therefore a muzzle of evil suggestions, since "love is reflected in love," and thus casts its own light.

For prayer to be effectual, fear should be overcome.

As we rise above worldly sorrow and happiness, and put on the armour of God both without and within, it is possible to control our thoughts and thus concentrate and meditate along right lines.

The student must also be single-minded, since there is nothing stable in a double-minded man—"Thy will be done," should be his prayer.

As we enter our mental closet, and shut the door, there is a silence that can be felt.

Before more fully defining prayer, let the reader note and inwardly digest the important statement made in one of the Sacred Books, to the effect that occult powers are not

the true end of prayer, meditation or concentration. An individual in possession of occult powers, without spirituality, selfishness and love, is oftentimes a dangerous man.

Prayer is a deep longing, a sincere desire; it is illumination, ascension.

Prayer begins with belief and faith, but gradually unfolds into spiritual discernment, an understanding of God, a knowledge of the Truth.

Prayer is a vision of the beautiful, the good and the true; it is tuning our lyre until it is at-one with the musician within.

Do you see yourself in God? Do you see what He sees? Do you let Him speak? If so, then you already know what prayer is, and have in your possession a definition of the same.

To turn thy mind inward, without strain; to rest in Spirit; to know thyself by thyself—this also is prayer.

When you give expression to God's words, it is then that you are praying.

To pray aright is to think lovingly, speak wisely and act justly; from which it is evident that man can pray without ceasing.

All true prayer is heard and answered by God. The prayer of the upright is God's delight; and the prayer of understanding will heal the sick.

Prayer renews one's youth, ensures long life, and is a protection from accidents, disease and every ill.

By prayer man can overcome fate, since nothing is impossible with God.

The righteous, like Jesus the Christ, are instruments or channels through which the sick are healed.—“These things shall ye do, and greater than these shall ye do.”

And finally, to them that love God, all things work together for good.

Of all the chapters contained in this work, the following is, perhaps, the most convincing and illuminating. This digest prepares the reader's mind for the inspiring extracts

which contain the teaching of the Masters regarding prayer and healing.

Quotations from the Sacred Books on Prayer and Healing.

PRAYER AND HEALING

1. "Now when the thought of doing good has arisen in a man's mind, though the good be not yet done, the good Spirits are in attendance on him. Or, if the thought of doing evil has arisen, though the evil be not done, the bad Spirits are in attendance on him." *Thought Is the Basis of Prayer*

—TRACTATE OF ACTIONS AND THEIR RETRIBUTIONS,
The Texts of Tâoism, Vol. 2, p. 245.

"The Thâi-Shang (Tractate) says, There are no special doors for calamity and happiness (in men's lot); they come as men themselves call them. Their recompenses follow good and evil as the shadow follows the substance."

—TRACTATE OF ACTIONS AND THEIR RETRIBUTIONS,
The Texts of Tâoism, Vol. 2, p. 235.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

—GALATIANS 6:7.

"I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts."

—ISAIAH 65:2.

"Hear, O earth: behold I will bring evil upon this people, even the fruit of their thoughts."

—JEREMIAH 6:19.

"I thought on my ways, and turned my feet unto thy testimonies.

"I made haste, and delayed not to keep thy commandments."

—PSALMS 119:59, 60.

"For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

—HEBREWS 4:12.

Polish Mental Mirror 2. "When a mirror is covered with dust, it cannot reflect images. It can do so only when it is free from stain. It is even the same with all beings. If their minds are not clear of stain, the Dharmakâya (God, The Absolute) cannot reveal itself in them."

—THE AWAKENING OF FAITH, p. 127.

"When the lover feels no longer Love's quickening,
He becomes like a bird who has lost its wings. Alas!
How can I retain my senses about me,
When the Beloved shows not the light of His countenance?

Love desires that this secret should be revealed,
For if a mirror reflects not, of what use is it?
Knowest thou why thy mirror reflects not?
Because the rust has not been scoured from its face.
If it were purified from all rust and defilement,
It would reflect the shining of the Sun of God."

—THE MASNAVI I MA'NAVI, p. 3.

"Who can understand his errors? cleanse thou me from secret faults.

* * * * *

"Wash me thoroughly from my iniquity, and cleanse me from my sin."

—PSALMS 19:12.

Chapter 51:2.

"The still mind of the sage is the mirror of heaven and earth, the glass of all things."

—THE TEXTS OF TÂOISM,
The Writings of Kwang-Tze, Part I, p. 331.

"The Prophet said to Ali, . . .

* * * * *

"The courtier who attends in the presence of the king
Is served better than the stranger outside the gate.
The difference between them is beyond calculation;
One sees the light, the other only the veil.
Strive to obtain entrance within,
If thou wouldst not remain as a ring outside the door.
Having chosen thy Director, be not weak of heart,
Nor yet sluggish and lax as water and mud;
But if thou takest umbrage at every rub,
How wilt thou become a polished mirror?"

* * * * *

"Look for the moon in heaven, not in the water!
If you desire to rise above mere names and letters,
Make yourself free from self at one stroke!
Like a sword be without trace of soft iron;
Like a steel mirror, scour off all rust with contrition;
Make yourself pure from all attributes of self,
That you may see your own pure bright essence!"

—THE MASNAVI I MA'NAVI, pp. 45-47, 52-53.

3. "Again, the devil taketh him up into an exceedingly high mountain, and sheweth him all the kingdoms of the world, and the glory of them; *Sweep Out Evil Suggestions*

"And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

"Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

"Then the devil leaveth him, and behold, angels came and ministered unto him."

—MATTHEW 4:8-11.

"From your thoughts proceeds destruction,
When from time to time evil thoughts occur to you.

* * * * *

Ah! cast out of your head these vain imaginations,
Ah! sweep out of your heart these evil suggestions.
Cry, 'There is no power nor strength but in God!'
To avert the Evil One from the world and your own
soul."

—THE MASNAVI I MA'NAVI, pp. 69-70.

"Purge me with hyssop, and I shall be clean: wash me,
and I shall be whiter than snow."

—PSALMS 51:7.

"To cleanse and purify the thoughts,
'Tis this the holy Buddhas teach."

—BUDDHISM IN TRANSLATIONS,
Visuddhi-Magga, p. 286.

Fasting 4. "Moreover when ye fast be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

"But thou, when thou fastest, anoint thy head, and wash thy face;

"That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly."

—MATTHEW 6:16-18.

"Hui said, 'My family is poor. For months together we have no spirituous drink, nor do we taste the prescribed food or any strong-smelling vegetables;—can this be regarded as fasting?' The reply was, 'It is the fasting appropriate to sacrificing, but it is not the fasting of the mind.' 'I venture to ask what that fasting of the mind is,' said Hui, and Kung-ni answered, 'Maintain a perfect unity in every movement of your will. You will not wait for the hearing of your ears about it, but for the hearing of your mind. You

will not wait even for the hearing of your mind, but for the hearing of the spirit. Let the hearing (of the ears) rest with the ears. Let the mind rest in the verification (of the rightness of what is in the will.) But the spirit is free from all pre-occupation and so waits for (the appearance of) things. Where the (proper) course is there is freedom from all pre-occupation;—such freedom is the fasting of the mind.”

—THE TEXTS OF TÂOISM,

The Writings of Kwang-Tze, Vol. XXXIX, Part I,
pp. 208-209.

“So we fasted and besought our God for this: and he was intreated of us.”

—EZRA 8:23.

“Confucius asked Lâu Tan, saying, ‘Being at leisure to-day, I venture to ask you about the Perfect Tâu.’ Lâu Tan replied, ‘You must, as by fasting and vigil, clear and purge your mind, wash your spirit white as snow, and sternly repress your knowledge. The subject of the Tâu is deep, and difficult to describe.’”

—THE TEXTS OF TÂOISM,

The Writings of Kwang-Tze, Vol. XL, Part II, p. 63.

“Thoughts? Bear them with long-suffering (or, patience) until God shall give thee rest. Fasting? Bear it continually with patient endurance. Prayer? Let it be without ceasing in thy habitation between thee and God. [Let thy] heart be at one with thy brother. [Let] virginity be in all thy members, [let] virginity be in thy thoughts (or, mind); purity of body and purity of heart. A neck bowed in submisson and a humbled mind. Gentleness in the hour of wrath. If thoughts (or, anxieties) oppress thee, be not downhearted, but exercise patient endurance with gladness, saying, ‘Though they keep me in on every side, in the Name of the Lord I will destroy them.’ And straightway the help of God shall come unto thee, and thou shalt drive them away from thee, and gladness shall compass thee round about, and the Glory of God shall walk with thee. For gladness

goeth with him that is humble, and thou shalt be satisfied with whatsoever thy soul desireth."

—COPTIC APOCRYPHA,

The Instructions of Apa Pachomius, The Archimandrite,
pp. 353, 354.

"Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?"

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

—ISAIAH 58:5, 6.

"And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

"Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

* * * * *

"And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

"Then came the disciples to Jesus apart, and said, Why could not we cast him out?"

"And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

"Howbeit this kind goeth not out but by prayer and fasting."

—MATTHEW 17:14, 15, 18-21.

"The religious practice of fasting is a mystery unconnected with any external thing, a mystery in which none other than God participates: hence its recompense is infinite. . . . For every day a sincere intention and firm obligation are necessary. Abstinence involves many obligations, e.g., keeping the belly without food and drink, and guarding the eye

from lustful looks, and the ear from listening to evil speech about anyone in his absence, and the tongue from vain or foul words, and the body from following after worldly things and disobedience to God. One who acts in this manner is truly keeping his fast, for the Apostle said to a certain man, 'When you fast, let your ear fast and your eye and your tongue and your hand and every limb;' and he also said, 'Many a one has no good of his fasting except hunger and thirst.'

"I dreamed that I saw the Apostle and asked him to give me a word of counsel, and that he replied: 'Imprison thy tongue and thy senses.' . . .

"Hunger sharpens the intelligence and improves the mind and health. The Apostle said: 'Make your bellies hungry and your livers thirsty and your bodies naked, that perchance your hearts may see God in this world.'"

—KASHF AL-MAHJÚB, pp. 320-321, 324.

5. "Holding the mystery of the faith in a pure conscience." *Pure Heart*
—I TIMOTHY 3:9.

"This unmanifested spiritual consciousness begins to manifest like the dawn in the pure heart, and shining like the midday sun in the 'cave of wisdoms' . . . illuminating whole universe." —RAJA YOGA PHILOSOPHY,
Shrimat Shankaracharya's Crest Jewel of Wisdom, p. 119.

"And besides these things, I command thee not to relax thy hold upon thy heart, for it is the joy of devils to make a man to relax his hold upon his heart, and to bring him into the net before he is aware of it. Therefore be not thou careless in receiving the teaching of the fear of the Lord."

—COPTIC APOCRYPHA,

The Instructions of Apa Pachomius, The Archimandrite,
p. 379.

"The Yogî who thus ever harmonising the self, hath put away sin, he easily enjoyeth the infinite bliss of contact with the ETERNAL."

—THE BHAGAVAD-GÎTÂ, p. 76.

"Purity and stillness give the correct law to all under heaven."

—THE TEXTS OF TÂOISM,
The Tâo Teh King, Part I, p. 88.

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."

—I TIMOTHY 1:5.

Good Deeds 6. "Ye see then how that by works a man is justified, and not by faith only."

—JAMES 2:24.

"For as the body without the spirit is dead, so faith without works is dead also."

—JAMES 2:26.

"The good actions which we perform in this world take form and meet us in the world to come."

—THE TALMUD.

"The mind may be likened unto a precious jewel which is pure and bright in its essence but buried in a gross vein-stone. Now there is no reason to suppose that one can make it clean and pure only by contemplating it, and without applying any means [of purification] or a degree of workmanship. . . .

"It is therefore an urgent necessity that all good deeds should be accumulated, that all beings should be delivered, that those infinite external defilements and impurities should be cast off, that the true doctrine should be revealed."

—THE AWAKENING OF FAITH, pp. 116, 117.

"Draupadi said,— . . . 'Cover thyself up, as with an armour, with action. . . . Those persons in the world who believe in Destiny, and those again who believe in Chance, are both the worst among men. Those only that believe in the efficacy of acts are laudable. He that lieth at

ease, without activity, believing in Destiny alone, is soon destroyed like an unburnt earthen pot in water. So also he that believeth in Chance, i.e., sitteth inactive though capable of activity, liveth not long, for his life is one of weakness and helplessness.' ”

—THE MAHABHARATA,
Vana Parva, Vol. II, pp. 92-3.

“Vidura said,— . . .

“‘Prosperity taketh its birth in good deeds, groweth in consequence of activity, driveth its roots deep in consequence of skill, and acquireth stability owing to self-control.’ ”

—THE MAHABHARATA,
Udyoga Parva, Vol. III, pp. 97, 101.

7. “Love is strong as death; jealousy is cruel as the grave: *Love a Muzzle of Evil*
the coals thereof are coals of fire, which hath a most *Suggestions*
vehement flame.

“Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.”

—SONG OF SOLOMON 8:6, 7.

“That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ.”

—COLOSSIANS 2:2.

“Love is the effervescence of the heart in longing for union with the beloved.”

—THE KASHF AL-MAHJÚB, p. 306.

“Love is a perfect muzzle of evil suggestions;
Without love who ever succeeded in stopping them?
Be a lover, and seek that fair Beauty,
Love of God cuts short reasonings, O beloved.
For it is a present refuge from perplexities.”

—THE MASNAVI I MA'NAVI, pp. 260, 261.

- Love Is Reflected* 8. "When the love of God arises in thy heart,
In Love Without doubt God also feels love for thee."
 —THE MASNAVI I MA'NAVI, p. 161.

"Moreover, good and evil are not to be treated as the same thing. Turn away evil by what is better, and lo! he between whom and thyself was enmity, shall be as though he were a warm friend."

—THE KORAN,
Sura XLI.—The Made Plain, pp. 194-5.

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- Love Casts Its* 9. "Know you how discernment accrues to the sense?
Own Light 'Tis when sense 'sees by the light of Allah.'
 If effects are obscure, still causes testify;
 Kindred, for instance, shows that there is love.
 But he to whom God's light is the guide
 Is no longer a slave to effects and causes.
 When the light of Allah illumines his senses,
 A man is no longer a slave to effects.
 When love of God kindles a flame in the inward man,
 He burns, and is freed from effects.
 He has no need of signs to assure him of love,
 For love casts its own light up to heaven."
 —THE MASNAVI I MA'NAVI, pp. 39, 40.

"Through love pains are as healing balms.
 Through love thorns become roses.

* * * * *

Through love reverse of fortune seems good fortune.
 Through love a prison seems a rose bower.

* * * * *

Through love grief is as joy,
 Through love Ghouls turn into angels.

* * * * *

Through love sickness is health,
 Through love wrath is as mercy.
 Through love the dead rise to life."

—THE MASNAVI I MA'NAVI, p. 80.

"Love is the source of life just as seeds are the origin of plants. . . .

"Love is a feeling, and feelings are never mere words."

—THE KASHF AL-MAHJÚB, pp. 305, 309.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

* * * * *

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

"And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds were evil."

—JOHN 3:16, 18, 19.

"Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

"He that saith he is in the light, and hateth his brother, is in the darkness even until now.

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."

—I JOHN 2:8-10.

10. "When the wisdom-light streameth forth from all the *Wisdom-light* gates of the body, then it may be known that Harmony is increasing.

* * * * *

"They rise upwards who are settled in Harmony."

—THE BHAGAVAD-GÎTÂ,

Fourteenth Discourse, pp. 143, 144.

"Ye are the light of the world. A city that is set on an hill cannot be hid.

* * * * *

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

—MATTHEW 5:14, 16.

"The sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

—ISAIAH 60:20.

Fearlessness 11. "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."

—I JOHN 4:18.

"So long as one fancies a serpent in a rope, so long is he sunk in that fear; but no sooner does the distinction between rope and serpent creep in, than does the dread of the serpent vanish from one's mind. Therefore, you should know once for all that all the bodies are creatures of Avidyá and are subject to decay and death, hunger and thirst, sorrow and love; and that your Self is that Brahma, who is above all Avidyá, and is not affected by old age, etc."

—RAJA YOGA PHILOSOPHY,
Shrimat Shankaracharya's Atma Bodha, p. 55.

"When he (the sage) gains his fearless stand in him who is invisible, (unchangeable) incorporeal (anátmya) undefinable and unsupportable,—then indeed does he obtain liberty from all fear."

—TAITTARIYA UPANISHAD, p. 461.

"O God, Thy grace is the proper object of our desire;
To couple others with Thee is not proper.
Nothing is bitterer than severance from Thee,
Without Thy shelter there is naught but perplexity.
Our worldly goods rob us of our heavenly goods,
Our body rends the garment of our soul.

Our hands, as it were, prey on our feet;
Without reliance on Thee how can we live?
And if the soul escapes these great perils,
It is made captive as a victim of misfortunes and fears,
Inasmuch as when the soul lacks union with the
Beloved,

It abides for ever blind and darkened by itself."

—THE MASNAVI I MA'NAVI, p. 59.

"The Lord is on my side; I will not fear: what can man do unto me?"

—PSALMS 118:6.

"Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompence; he will come and save you.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

"Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

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"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."

—ISAIAH 35:4-6, 8.

12. "Let not your heart be troubled: ye believe in God, believe also in me."

*Rise Above
Worldly Sorrow
and Happiness*

* * * * *

"Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid."

—JOHN 14:1, 27.

"Casting all your care upon him; for he careth for you."

—I PETER 5:7.

"The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him."

—NAHUM 1:7.

"And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

"Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

—ACTS 20:22-24.

"Happiness always ends in sorrow, and sometimes proceeds from sorrow itself. He, therefore, that desires eternal happiness must abandon both. . . . One should, for that, cast off, like a (snake-bit) limb of one's body, that from which one experiences sorrow or that heart-burning which is nurtured by sorrow or that which is the root of his anxiety. Be it happiness or sorrow, be it agreeable or disagreeable, whatever comes should be borne with an unaffected heart."

—MAHABHARATA,
Canti Parva, Vol. VII, p. 67.

"That in which he findeth the supreme delight which the Reason can grasp beyond the senses, wherein established he moveth not from the reality;

"Which having obtained, he thinketh there is no greater gain beyond it; wherein established, he is not shaken even by heavy sorrow."

—THE BHAGAVAD-GÎTÂ, pp. 74, 75.

*Put on
Armour of God* 13. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."

—ROMANS 13:12.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand the evil day, and having done all, to stand.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness."

—EPHESIANS 6:11-14.

"Armed at all points, clad in the bloom of Sounding Light, arming both mind and soul with three-barbed Might, he must set in his heart the Triad's every symbol, and not move scatteredly along the empyrean ways [or channels] but [move] collectedly.

"Yea verily, full-armed without and armed within like to a goddess."

—ECHOES FROM THE GNOSIS,
The Chaldaean Oracles, Vol. IX, pp. 45, 46.

"Put off, O Jerusalem, the garment of thy mourning and affliction,

And put on the comeliness of the glory that cometh from God forever.

Cast about thee the robe of the righteousness which cometh from God;

Set a diadem on thine head of the glory of the everlasting."

—APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT, p. 594,
The Book of Baruch, 5:1, 2.

"What is it to have the door of the faculties unguarded?

"When a certain individual sees an object with the eye he is entranced with the general appearance, or in the details

of it. He does not set himself to restrain that which might give occasion for wicked states, covetous, dejected, to flow in over him, were he to dwell unrestrained as to the sense of sight. He keeps no watch over his faculty of sight, nor does he attain to mastery over it. And so in like manner when he hears a sound with the ear . . . smells an odour with the nose . . . tastes a sapid with the tongue . . . feels a tangible with the body . . . recognises a mental object with the mind, he is entranced with the general appearance and in the details of it."

—DHAMMA-SANGANI, Book III, pp. 350, 351.

Meditation 14. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

—PSALMS 19:14.

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

—JOSHUA 1:8.

"Meditate thou always on words of God, endure sufferings patiently, and in everything give thanks. Flee thou from before the honour of men. Love thou him that revileth thee, in the fear of God. . . . Continue thou in thy work and word which is good."

—COPTIC APOCRYPHA,
The Instructions of Apa Pachomius the Archimandrite,
p. 357.

"My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.

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"O how love I thy law! it is my meditation all the day.

* * * * *

"I have more understanding than all my teachers: for thy testimonies are my meditation." —PSALMS 49:3.

Chapter 119:97, 99.

15. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: *Mental Control, Concentration*

"These are the things which defile a man: but to eat with unwashen hands defileth not a man."

—MATTHEW 15:19, 20.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

—GENESIS 6:5.

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

—I PETER 1:13.

"The unity of the mind with it is absorption.

"Absorption or dhyana is the entire fixing of the mind on the object thought of, to the extent of making it one with it. In fact the mind should, at the time, be conscious only of itself and the object."

—THE YOGA-SUTRA OF PATANJALI, p. 55.

"The man whose mind like a rock,
Unmoved stands, and shaketh not;
Which no delights can e'er inflame,
Or provocations rouse to wrath—
O, whence can trouble come to him,
Who thus hath nobly trained his mind?"

—BUDDHISM IN TRANSLATIONS,

Udāna, p. 315.

"During the twelve hours of the day let one's thoughts be constantly fixed on absolute Purity. Where one thought

(of a contrary kind) does not arise, we have what we call Purity; where nothing (of a contrary kind) enters the Tower of Intelligence (the mind), we have what we call the Unde-filed. The body is the house of the breath; the mind is the lodging of the spirit. As the thoughts move the spirit moves; as the spirit moves, the breath is distributed. As the thoughts rest, the spirit rests; when the spirit rests, the breath is collected.

"The true powers of the five elements unite and form the boat-like cup of jade, (after partaking of which), the body seems to be full of delicious harmony. This spreads like the unguent of the chrismal rite on the head. Walking, resting, sitting, sleeping, the man feels his body flexible as the wind, and in his belly a sound like that of thunder. His ears hear the songs of the Immortals, that need no aid from any instrument; vocal without words, and resounding without the drum. The spirit and the breath effect a union and the bloom of childhood returns. The man beholds scenes unfolded within him; Spirits of themselves speak to him; he sees the things of vacuity, and finds himself dwelling with the Immortals. He makes the Great Elixir, and his spirit goes out and in at its pleasure. He has the longevity of heaven and earth, and the brightness of the sun and moon. He has escaped from the toils of life and death."

—THE TEXTS OF TÂOISM, Part II.,
Zăh Yung King,
 or "*Classic of the Directory for a Day*," pp. 270, 271.

"For the mind is verily restless, O Krishna; it is impetuous, strong and difficult to bend. I deem it as hard to curb as the wind."

—THE BHAGAVAD-GÎTÂ, p. 77.

"When his subdued thought is fixed on the Self, free from longing after all desirable things, then it is said, 'he is harmonised.'

* * * * *

"As often as the wavering and unsteady mind goeth

forth, so often reining it in, let him bring it under the control of the Self."

—THE BHAGAVAD-GÎTÂ, pp. 74-76.

"Dealing with objects through the senses, feeling no love or hate, and ever under the control of Self, he who has complete mastery over his mind easily finds his way to the light."

—THE JIVANMUKTI-VIVEKA, p. 30.

"The tree, this world, the bearer of all kinds of ills and calamities for fruit;—one alone is the remedy to destroy it, —full control of one's mind."

—THE JIVANMUKTI-VIVEKA, p. 97.

"Disease, Dullness, Doubt, Carelessness, Sloth, Worldly-mindedness, False notion, Missing the point, and Instability, are the causes of distracting the mind, and they are the obstacles.

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"Pain, Despair, Nervousness, Inspiration, Expiration, are the accompaniments of the causes of distraction.

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"To prevent these (there should be) intense application to any one thing."

—THE YOGA-SUTRA OF PATANJALI, pp. 18, 19.

16. "The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness." *Single Mind, God's Will Be Done*

—LUKE 11:34.

"And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth."

—LUKE 11:2.

"And he was withdrawn from them about a stone's cast, and kneeling down, and prayed,

"Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."

—LUKE 22:41, 42.

"Thy will be done, O my Lord and Master!
 Thy will be done, O my purpose and meaning!
 O essence of my being, O goal of my desire,
 O my speech and hints and my gestures!
 O all of my all, O my hearing and my sight,
 O my whole and my element and my particles!"

—KASHF AL-MAHJÚB, p. 259.

"For I have seen in it all that is well-pleasing to the Lord.

The single-(minded) man coveteth not gold,

* * * * *

There is no envy in his thoughts,
 No malicious person maketh his soul to pine away,
 Nor worry with insatiable desire in his mind.
 For he walketh in singleness of soul,
 And beholdeth all things in uprightness of heart,
 Shunning eyes (made) evil through the error of the world,

Lest he should see the perversion of any of the commandments of the Lord.

Keep, therefore, my children, the law of God,
 And get singleness."

—THE TESTAMENT OF THE TWELVE PATRIARCHS,

4:1, 2, 5, 6; 5:1.

—THE APOCRYPHA AND PSEUDEPIGRAPHA

OF THE OLD TESTAMENT, Vol. II, p. 326.

"A loved one said to her lover to try him,
 Early one morning, 'O such an one, son of such an one,
 I marvel whether you hold me more dear,
 Or yourself; tell me truly, O ardent suitor!'
 He answered, 'I am so entirely absorbed in you,
 That I am full of you from head to foot.

Of my own existence nothing but the name remains,
In my being is nothing besides you, O object of desire!
Therefore am I thus lost in you.' ”

—THE MASNAVI I MA'NAVI, p. 247.

“The determinate Reason is but one-pointed, . . .
many-branched and endless are the thoughts of the irresolute.”

—THE BHAGAVAD-GÎTÂ, p. 34.

“Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.”

—JOHN 9:31.

“That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.”

—ROMANS 15:6.

“Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.”

—II CORINTHIANS 13:11.

“Cast not away therefore your confidence, which hath great recompense of reward.

“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.”

—HEBREWS 10:35, 36.

17. “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.” *Enter Closet, Shut the Door*

—MATTHEW 6:6.

“All the gates closed, the mind confined in the heart.

. . .

"He who constantly thinketh upon Me, not thinking ever of another, of him I am easily reached."

—THE BHAGAVAD-GÎTÂ, p. 91.

"Concentrating first the mind and the senses of intellect (upon Brahma) for the acquiring of truth, may Savitri, having seen the illuminating fire, bring it to the earth.

"By the grace of the divine Savitri (let us) with concentrated mind (strive) according to our power for the attainment of heaven."

—ŚWÉTÁŚWATARA UPANISHAD, p. 385.

"Concentration is an intentness of meritorious thoughts."

—BUDDHISM IN TRANSLATIONS,

Visuddhi-Magga, p. 288.

Silence 18. "And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:

"And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice."

—I KINGS 19:11, 12.

"For Gnosis of the Good is holy silence and a giving holiday to every sense."

—CORPUS HERMETICUM X. (XI.),

The Key

of Thrice-Greatest Hermes, Vol. II, p. 144.

"Now (therefore) devote thyself to silent contemplation, and to making thyself conscious of God. Weep thou tears in the presence of thyself and Christ, and the Spirit of Jesus shall speak with thee in thine understanding, it shall give thee birth in the circle of the commandment, and make

thee to strive by thyself; thou resemblest a wild animal inasmuch as the venom is in thee."

—COPTIC APOCRYPHA,
The Instructions of Apa Pachomius the Archimandrite,
p. 380.

"What on that occasion is self-collectedness?"

"The stability, solidity, absorbed steadfastness of thought which on that occasion is the absence of distraction, imper-turbed mental procedure, quiet, the faculty and the power of concentration, right concentration—this is the self-collectedness that there then is."

—DHAMMA-SANGANI, Book I, pp. 13, 14.

"Keep silence, that the Spirit may speak to you;
Give up swimming and enter the ark of Noah."

—THE MASNAVI I MA'NAVI, p. 123.

"A fence for wisdom is silence."

—THE APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT,
Pirkê Aboth, III:18, Vol. II, p. 701.

"Simplicity without a name
Is free from all external aim.
With no desire, at rest and still,
All things go right as of their will."

—THE TEXTS OF TÂOISM,
The Tâo Teh King, Part I, p. 79.

"The method of spontaneity proceeds in stillness, and so it was that heaven, earth, and all things were produced. The method of heaven and earth proceeds gently and gradually. . . .

"The way of perfect stillness cannot be subjected to numerical calculations; but it would seem that there is a

wonderful machinery, by which all the heavenly bodies are produced."

—THE TEXTS OF TÂOISM,

Harmony of the Seen and Unseen, Part II, pp. 263-4.

"Kwang-Tze said, . . .

" 'Stillness and silence are helpful to those who are ill.' "

—THE TEXTS OF TÂOISM,

The Writings of Kwang-Tze, Part II, pp. 138, 140.

Hermes. "He left to me the making of fair things; wherefore the Powers within me, e'en as they are in all, break into song.

Tat. Father, I wish to hear; I long to know these things.

Hermes. Be still, my son; hear the praise-giving now that keeps [the soul] in tune, Hymn of Re-Birth—a hymn I would not have thought fit so readily to tell, had'st thou not reached the end of all.

"Wherefore this is not taught, but is kept hid in silence.

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"Now, son, be still!

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"Ye Powers that are within me, hymn the One and All; sing with my Will, Powers all that are within me!"

—THRICE-GREATEST HERMES,

Corpus Hermeticum XIII. (XIV.),

The Secret Sermon on the Mountain, Vol. II, pp. 229-230.

"But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."

—PROVERBS 1:33.

"For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not."

—ISAIAH 30:15.

“And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

“That ye may walk honestly toward them that are without, and that ye may have lack of nothing.”

—I THESSALONIANS 4:11, 12.

19. “When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. *Occult Powers Not True End*

“There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,

“Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

“For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.

“Thou shalt be perfect with the Lord thy God.”

—DEUTERONOMY 18:9-13.

“(There arise) from mortification, after the destruction of impurities, occult powers in the body and the senses.

“It is well-known that the inner sense becomes developed in proportion to the mortification of the flesh; and various methods, more or less severe, are practised in all religions. The occult powers of the body and the senses here referred to consist in what are generally known as second sight, levitation, etc. These, though the beginning and sign of real power (Yogabala), are not the true end.”

—THE YOGA-SUTRA OF PATANJALI, p. 49.

PRAYER DEFINED

20. “Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” *Desire, Belief, Longing*

—MARK 11:24.

"Whosoever shall long for the illumination of knowledge, he has the gifts of an Athravan; . . .

"And Riches will cleave unto him, giving him full welfare, holding a shield before him, powerful, . . . and Victory will cleave unto him, day after day; and likewise Strength. . . . Attended by that Victory, . . . he will conquer all those who hate him."

—THE ZEND-AVESTA, Part II.,
The Yasts and Sîrôzahs, p. 299.

"And who acteth more unjustly than he who lieth to God, and treateth the truth when it cometh to him as a lie?

"But he who bringeth the truth, and he who believeth it to be the truth: these are the God-fearing."

—THE KORAN,
Sura XXXIX.—The Troops, p. 257.

"And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour."

—MATTHEW 8:13.

"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."

—I THESSALONIANS 2:13.

"And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us:

"And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

—I JOHN 5:14, 15.

Ascension 21. "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God."

—LUKE 6:12.

“And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.”

—LUKE 9:28.

“Thus to him every time a prayer was an ascension and a new nearness to God.”

—KASHF AL-MAHJÚB, p. 302.

22. “Now faith is the substance of things hoped for, the *Faith* evidence of things not seen.”

—HEBREWS 11:1.

“All things that can be perceived by the senses are called Manifest. All, however, that is unmanifest, that is beyond the ken of the senses, that can be ascertained only by the subtle senses, should be sought to be known. If there be no faith, one will never succeed in attaining to that subtle sense. Therefore, one should hold oneself in faith.”

—MAHABHARATA,
Canti Parva, Vol. VIII, pp. 51, 52.

“And he said to the woman, Thy faith hath saved thee; go in peace.”

—LUKE 7:50.

23. “By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: *Spiritual Discernment*

“For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should be converted, and I should heal them.”

—MATTHEW 13:14, 15.

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

—I CORINTHIANS 2:14.

"He who uses only the sight of his eyes is acted on by what he sees; it is the (intuition of the) spirit, that gives the assurance of certainty. That the sight of the eyes is not equal to that intuition of the spirit is a thing long acknowledged. And yet stupid people rely on what they see, and will have it to be the sentiment of all men;—all their success being with what is external:—is it not sad?"

—SACRED BOOKS OF THE EAST, Vol. XL.,

The Texts of Tâoism,

The Writings of Kwang-Tze, Part II, p. 213.

Understanding 24. "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding."

—PROVERBS 9:10.

"The faculty called understanding is so called because of the knowledge and comprehension it gives of unknown and incomprehensible things."

—MAHABHARATA,

Canti Parva, Vol. VII, p. 46.

"Hearts have they with which they understand not, and eyes have they with which they see not, and ears have they with which they hearken not. They are like the brutes: Yea, they go more astray: these are the heedless."

—THE KORAN,

Sura VII.—Al Araf, p. 310.

"For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

"What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

* * * * *

"In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

“Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.”

—I CORINTHIANS 14:14, 15, 19, 20.

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

“The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

“And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power.”

—EPHESIANS 1:17-19.

25. “Jesus said unto her, Said I not unto thee, that, if thou wouldst believe thou shouldst see the glory of God? *Knowing the Truth*

“Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

“And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.”

“And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

“And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus said unto them, Loose him, and let him go.”

—JOHN 11:40-44.

“And ye shall know the truth, and the truth shall make you free.”

—JOHN 8:32.

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

—JOHN 17:3.

"How blest the happy solitude
 Of him who hears and knows the truth!
 How blest is harmlessness towards all,
 And self-restraint towards living things!
 How blest from passion to be free,
 All sensuous joys to leave behind!
 Yet far the highest bliss of all
 To quit th' illusion false—"I am." "

—BUDDHISM IN TRANSLATIONS,

Maha-Vagga, p. 87.

"Whoever knows him, who is greater than the forms of the tree (of the world) and of time, and different (from either), dependent upon whom this universe turns round, who is the establisher of virtue, and the destroyer of sin, the lord of all glory who abides in one's self, and is immortal, (obtains that which is different from the material principles of creation).

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"May the one God, who, like the spider, through his own nature, encases himself with many threads, which are produced by the first (cause, Pradhána, nature,) grant us identity with Brahma."

—THE ŚWÉTÁŚWATARA UPANISHAD, p. 401.

"(Sanatkumára said,) 'When one knows (the truth) he speaks the truth; the ignorant does not speak the truth. . . .

"'When one has zeal to learn he knoweth the truth; he who is unwilling does not know the truth.' "

—CHHÁNDOGYA UPANISHAD, p. 613.

"He who knoweth Me, unborn, beginningless, the great Lord of the world, he, among mortals without delusion, is liberated from all sin.

* * * * *

"By devotion he knoweth Me in essence, who and what I am; having thus known Me in essence he forthwith entereth into the Supreme."

—THE BHAGAVAD-GÎTÂ, pp. 103, 175.

"The Knowledge of the Truth has three pillars—

- (1) Knowledge of the Essence and Unity of God.
- (2) Knowledge of the Attributes of God.
- (3) Knowledge of the Actions and Wisdom of God."

—THE KASHF AL-MAHJÚB, p. 14.

"And hereby we do know that we know him, if we keep his commandments.

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

"But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

"He that saith he abideth in him ought himself also so to walk, even as he walked."

—I JOHN 2:3-6.

26. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Vision of the Beautiful

—PHILIPPIANS 4:8.

"If, then, there be an incorporeal eye, let it go forth from body unto the Vision of the Beautiful; let it fly up and soar aloft, seeking to see not form, nor body, nor [even] types [of things], but rather That which is the Maker of [all] these,—the Quiet and Serene, the Stable and the Changeless One, the Self, the All, the One, the Self of self, the Self in self, the Like to Self [alone], That which is neither like to other, nor [yet] unlike to self, and [yet] again Himself."

—CYRIL OF ALEXANDRIA, FRAGMENT XI,
Thrice-Greatest Hermes, Vol. III, p. 253.

"And shining then all round his mind, it shines through his whole soul, and draws it out of body, transforming all of him to essence.

“For it is possible, my son, that a man’s soul should be made like to God, e’en while it still is in a body, if it doth contemplate the Beauty of the Good.”

—CORPUS HERMETICUM X (XI.),

The Key,

of Thrice-Greatest Hermes, Vol. II, pp. 144, 145.

Setting our Lyre in Tune, Within 27. “So will we too, most noble [Sirs], set our own lyre in tune again, within, with the Musician!”

—CORPUS HERMETICUM XVIII,

The Encomium of Kings,

Thrice-Greatest Hermes, Vol. II, p. 291.

See Thyself In God 28. “Believe me that I am in the Father, and the Father in me: or else believe me for the very works’ sake.”
Let Him Speak
See what He Sees —JOHN 14:11.

“See thyself in Me who speak;
And seeing what I do,
Keep silence on My Mysteries.”

—ECHOES FROM THE GNOSIS,

The Hymn of Jesus, Vol. IV, p. 35.

Turn Mind Inward Without Strain 29. “Yea, there is That which is the End-of-understanding, the That which thou must understand with flower of mind.
“For should’st thou turn thy mind inwards on It, and understand It as understanding ‘something,’ thou shalt not understand It.

“Yet, in good sooth, thou should’st not [strive] with vehemence [to] understand that End-of-understanding. . . .

“Indeed there is no need of strain in understanding This; but thou should’st have the vision of thy soul in purity, turned from aught else, so as to make thy mind, empty of all things else, attentive to that End, in order that thou mayest learn that End-of-understanding; for it subsists beyond the mind.”

—ECHOES FROM THE GNOSIS,

The Chaldaean Oracles, Vol. VIII, pp. 23, 24.

"Who hath put wisdom in the inward parts? or who hath given understanding to the heart?"

—JOB 38:36.

"Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom."

—PSALMS 51:6.

30. "One who has obtained rest in spirit, like the flame *Rest in Spirit* which has obtained rest when the fuel is consumed."

—RAJA YOGA PHILOSOPHY,

Shrimat Shankaracharya's Crest Jewel of Wisdom, p. 106.

"O disciple, with mind under control, directly perceive this, the atma in thyself as—"this I am"—through the tranquility of buddhi cross the shoreless sea of changeful existence, whose billows are birth and death, and accomplish thy end, resting firmly in the form of Brahma."

—RAJA YOGA PHILOSOPHY,

Shrimat Shankaracharya's

Crest Jewel of Wisdom, p. 120.

"To him who holds in his hands the Great Image (of the invisible Tão), the whole world repairs. Men resort to him, and receive no hurt, but (find) rest, peace, and the feeling of ease."

—THE TEXTS OF TÂOISM,

The Tão Teh King, Part I, p. 77.

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

"Commit thy way unto the Lord, trust also in him; and he shall bring it to pass.

"And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

"Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

"Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

"For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.

* * * * *

"And shall delight themselves in the abundance of peace."

—PSALMS 37:3-9, 11.

"Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid."

—JEREMIAH 30:10.

Know Thyself 31. "Thyself indeed knowest thyself by thyself."
by Thyself

* * * * *

"The Peace of the Eternal lies near to those who know themselves, who are disjoined from desire and passion, subdued in nature, of subdued thoughts."

—THE BHAGAVAD-GÎTÂ, pp. 106 and 68.

God's Words In 32. "Wherefore thus saith the Lord God of hosts, . . . ,
Thy Mouth behold, I will make my words in thy mouth fire."

—JEREMIAH 5:4.

Pray Without 33. "Pray without ceasing."
Ceasing

—I THESSALONIANS 5:17.

HOW PRAYER BENEFITS MAN

God Answers 34. "Let us therefore come boldly unto the throne of grace,
Prayer that we may obtain mercy, and find grace to help in time of need."

—HEBREWS 4:16.

"But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him."

—PSALMS 4:3.

"The eyes of the Lord are upon the righteous, and his ears are open unto their cry."

—PSALMS 34:15.

"I sought the Lord, and he heard me, and delivered me from all my fears.

"They looked unto him, and were lightened: and their faces were not ashamed.

"This poor man cried, and the Lord heard him, and saved him out of all his troubles.

"The angel of the Lord encampeth round about them that fear him, and delivereth them.

"O taste and see that the Lord is good: blessed is the man that trusteth in him.

"O fear the Lord, ye his saints: for there is no want to them that fear him.

"The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing."

—PSALMS 34:4-10.

"He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him and honour him."

—PSALMS 91:15.

"The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight."

—PROVERBS 15:8.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

* * * * *

“Confess your faults one to another, and pray one for another, that ye may be healed.”

—JAMES 1:5. 5:16.

“Let him eschew evil, and do good; let him seek peace, and ensue it.

“For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.”

—I PETER 3:11, 12.

“When his heart is at peace, he singeth to the name of his God,

And he entreateth the Lord for all his house.

And the Lord heareth the prayer of every one that feareth God,

And every request of the soul that hopes for Him doth the Lord accomplish.

Blessed is the Lord, who showeth mercy to those who love Him in sincerity.”

—THE APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT,

The Psalms of Solomon, VI:7-9. Vol. II, p. 639.

“And never, Lord, have I prayed to thee with ill success.”

—THE KORAN,

Sura XIX, Mary, p. 117.

Why Prayer Is Not Answered 35. “If I regard iniquity in my heart, the Lord will not hear me.”

—PSALMS 66:18.

“Man prayeth for evil as he prayeth for good; for man is hasty.”

—THE KORAN,

Sura XVII, The Night Journey, p. 165.

"Ah! many earnest suppliants wail forth prayers,

* * * * *

Then the angels supplicate God, saying,
'O Thou that hearest prayer and relievest pain.

* * * * *

Every suppliant obtains his desire from Thee.'
God makes answer, 'The delay in granting his prayer
Is intended to benefit him, not to harm him.
His pressing need draws him from his negligence to me;
Yea, drags him by the hair into my courts.
If I at once remove his need he will go away,
And will be destroyed in his idle sports.
Though he is wailing with heartfelt cry of "O Aider!"
Bid him wail on with broken heart and contrite breast.
His voice sounds sweet in my ears,
And his wailing and cries of "O God!"
In this way by supplication and lamentation
He prevails with me altogether.' "

—THE MASNAVI I MA'NAVI, p. 323.

36. "Beloved, I wish above all things that thou mayest *Healing*
prosper and be in health, even as thy soul prospereth."

—III JOHN 2.

"There is that speaketh like the piercings of a sword: but
the tongue of the wise is health."

—PROVERBS 12:18.

"I beseech you therefore, brethren, by the mercies of
God, that ye present your bodies a living sacrifice, holy, ac-
ceptable unto God, which is your reasonable service.

"And be not conformed to this world: but be ye trans-
formed by the renewing of your mind, that ye may prove
what is that good, and acceptable, and perfect, will of God."

—ROMANS 12:1, 2.

"When the body of man comes from its special mould,
there is even then occasion for joy; but this body undergoes

a myriad transformations, and does not immediately reach its perfection."

—THE SACRED BOOKS OF THE EAST, Vol. XXXIX,
The Texts of Tâoism,
The Writings of Kwang-Tze, Part I, p. 243.

"O Lord my God, I cried unto thee, and thou hast healed me."

—PSALMS 30:2.

"Who forgiveth all thine iniquities; who healeth all thy diseases."

—PSALMS 103:3.

"And he sent his word, and healed them, and delivered them from their destructions."

—PSALMS 107:20.

"He healeth the broken in heart, and bindeth up their wounds."

—PSALMS 147:3.

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."

—ISAIAH 58:8.

"Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord."

—II KINGS 20:5.

"And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, be-

cause these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh."

—EZEKIEL 47:9.

"And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

—EXODUS 15:26.

"O men! now hath a warning come to you from our Lord and a medicine for what is in your breasts, and a guidance and a mercy to believers."

—THE KORAN,

Sura X, Jonah, Peace Be On Him! p. 280.

"The Lord of the Worlds,
Who hath created me, and guideth me,
Who giveth me food and drink;
And when I am sick, he healeth me."

—THE KORAN,

Sura XXVI, The Poets, p. 106.

"When (in the Yogi's body) composed of earth, water, light, air and ether, the five-fold qualities which mark concentration . . . are manifest, then there is no disease, or age, or pain for him, who has obtained the body burning with the fire of concentration.

"When the body is light and without disease, the mind without desire, when the colour is shining, sweet the voice and pleasant the smell, when the excrements are few, they say, the first degree of concentration is gained.

"As a piece (of gold or silver) covered with earth, when cleansed, shines like light, so the embodied soul, when beholding the true nature of the soul, of itself becomes one, obtains its true end, and every pain ceases."

—ŚWÉTÁŚWATARA UPANISHAD, p. 387.

"We sacrifice unto Tistrya, the bright and glorious star, who washes away all things of fear, . . . and brings health to all these creatures."

—THE SACRED BOOKS OF THE EAST, Vol. XXIII,
The Zend-Avesta, Part II,
The Yasts and Sîrôzahs, p. 105.

"We sacrifice to the most right ¹Kista, made by Mazda and holy: . . .

"To whom Zarathustra did sacrifice for righteousness of thought, . . .

"That the most right Kista, . . . would give him the swiftness of the feet, the quick hearing of the ears, the strength of the arms, the health of the whole body."

—THE SACRED BOOKS OF THE EAST, Vol. XXIII,
The Zend-Avesta, Part II,
The Yasts and Sîrôzahs, pp. 265-6.

"Man, musing on the objects of sense, conceiveth an attachment to these; from attachment ariseth desire; from desire anger cometh forth;

"From anger proceedeth delusion; from delusion confused memory; from confused memory the destruction of Reason; from destruction of Reason he perishes.

"But the disciplined self, moving among sense-objects with senses free from attraction and repulsion, mastered by the Self, goeth to Peace.

"In that Peace the extinction of all pains ariseth for him, for of him whose heart is peaceful the Reason soon attaineth equilibrium."

—THE BHAGAVAD-GÎTÂ, pp. 39, 40.

"Then every sickness vanishes,
And hunger likewise disappears;
These presages are seen to-day—
Surely a Buddha thou shalt be!

¹"Kista is religious knowledge, the knowledge of what leads to bliss." p. 264.

"Then lust doth dwindle and grow weak,
And hate, infatuation too;
Even so to-day they disappear—
Surely a Buddha thou shalt be!

"Then fear and danger are unknown;
All we are freed from them to-day;
And by this token we perceive—
'Surely a Buddha thou shalt be!'

* * * * *

"All noisome odors drift away,
And heavenly fragrance fills the air;
Even so the winds now sweetness waft—
Surely a Buddha thou shalt be!"

—BUDDHISM IN TRANSLATIONS,

Jātaka, pp. 20, 21.

"And gods and men in unison
Their great delight proclaimed aloud:—
'A mighty prayer thou now hast made;
Succeed according to thy wish!

"From all misfortunes be thou free,
Let every sickness disappear!
Mayst thou no hindrance ever know,
And highest Wisdom soon achieve!"

—BUDDHISM IN TRANSLATIONS,

Jātaka, pp. 30, 31.

"A cover from scorching Sirocco, a shadow from noontide
heat,
A guard from stumbling, and a succor from falling,
Heart-gladdener and eye-brightener,
Healing, life, and blessing!"

—APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT,

Sirach, XXXIV:14-17. Vol. I, p. 435.

"Give not thy soul to sorrow,
 And let not thyself become unsteadied with care.
 Heart-joy is life for a man,
 And human gladness prolongeth days.
 Entice thyself and soothe thine heart,
 And banish vexation from thee:
 For sorrow hath slain many,
 And there is no profit in vexation."

—THE APOCRYPHA AND PSEUDEPIGRAPHA
 OF THE OLD TESTAMENT,

Sirach, XXX:21-23. Vol. I, p. 416.

"Ahura Mazda answered: . . .

"And I Ahura Mazda brought down the healing plants that, by many myriads, grow up all around the one Gaokerena.¹

"All this (health) do we call by our blessing-spells, by our prayers, by our praises, upon the bodies of mortals.

"To thee, O Sickness, I say avaunt! to thee, O Death, I say avaunt! to thee, O Fever, I say avaunt! to thee, O Disease, I say avaunt.'"

—THE ZEND-AVESTA,

Vendîdâd, Part I, pp. 220-1.

Daily Renewal 37. "Thou hast the form wherein thou hadst thine exist-
of Youth, ence upon earth, and thou livest and renewest thy youth
Long Life each day."

—THE BOOK OF THE DEAD, Vol. III, p. 606.

"You are old, Sir, while your complexion is like that of a child;—how is it so?' The reply was, 'I have become acquainted with the Tão.'"

—THE SACRED BOOKS OF THE EAST,

The Texts of Tãoism,
The Writings of Kwang-Tze, Vol. I, p. 245.

"Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet

¹"Tree of Everlasting Life."

praise him, who is the health of my countenance, and my God."

—PSALMS 42:11.

"But thou, our God art gracious and true,
Longsuffering, and in mercy ordering all things.
For even if we sin, we are thine, knowing thy dominion;
But we shall not sin, knowing that we are accounted
thine.

For to know thee is perfect righteousness,
Yea, to know thy dominion is the root of immortality."

—THE APOCRYPHA AND PSEUDEPIGRAPHA

OF THE OLD TESTAMENT,

The Wisdom of Solomon, XV:1-3. Vol. I, p. 559.

"Hear O Israel, the commandments of life:
Give ear to understand wisdom.

* * * * *

Learn where is wisdom, where is strength,
Where is understanding; that thou mayest know also

Where is length of days, and life,
Where is the light of the eyes, and peace."

—THE APOCRYPHA AND PSEUDEPIGRAPHA

OF THE OLD TESTAMENT,

The Book of Baruch, III:9, 14. Vol. I, p. 588.

"In that likeness to heaven he possesses the Tão. Possessed of the Tão, he endures long; and to the end of his bodily life, is exempt from all danger of decay."

—THE SACRED BOOKS OF THE EAST, Vol. XXXIX,

The Texts of Tãoism,

The Tão Teh King, Part I, p. 60.

"There shall no evil befall thee, neither shall any plague
come nigh thy dwelling.

* * * * *

"With long life will I satisfy him, and shew him my salvation."
—PSALMS 91:10, 16.

"The existent, your majesty, is misery; the non-existent is happiness; and it was, your majesty, while The Blessed One was explaining how good is the non-existent, and how terrible the existent, that he gave the exhortation to realize the non-existent by overcoming birth, old age, disease, and death."

—BUDDHISM IN TRANSLATIONS,
Milindapañha, p. 440.

Why We Are Not Long-lived 38. "When you cannot master yourself, and try to force yourself where your spirit does not follow, this is what is called doing yourself a double injury; and those who so injure themselves are not among the long-lived."

—THE SACRED BOOKS OF THE EAST, Vol. XL.,
The Texts of Tâoism,
The Writings of Kwang-Tze, Part II, p. 159.

"And thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.

"And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.

"Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit against thee.

"But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost."

—JOB 11:17-20.

"The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands."

—PSALMS 9:16.

"His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins."

—PROVERBS 5:22.

"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

"There is no peace, saith my God, to the wicked."

—ISAIAH 57:20, 21.

39. "The footsteps of those who dwell with the god of Light are set free." *Protection from Every Ill*

—THE BOOK OF THE DEAD, Vol. II, p. 229.

"What is meant by 'the True Man?' They could ascend the loftiest heights without fear; they could pass through water without being made wet by it; they could go into fire without being burnt; so it was that by their knowledge they ascended to and reached the Tão. Their breathing came deep and silently. The breathing of the true man comes (even) from his heels, while men generally breathe (only) from their throats."

—THE SACRED BOOKS OF THE EAST, Vol. XXXIX,

The Texts of Tãoism,

The Writings of Kwang-Tze, Part I, pp. 237-8.

"We sacrifice unto Mithra,¹ the lord of wide pastures . . . sleepless, and ever awake;

"Who takes out of distress the man who has not lied unto him, who takes him out of death."

—THE SACRED BOOKS OF THE EAST, Vol. XXIII,

The Zend-Avesta,

The Yasts and Sîrôzahs, Part II, p. 125.

"My name is He who can benefit at his wish. . . .

"My name is the Beneficent One. . . .

"My name is Holiness. . . .

¹"Originally Mithra was the god of the heavenly light; and in that character he knows the truth, as he sees everything." (p. 119.)

"My name is the Wise One; my name the Wisest of the Wise; my name is he who does good for a long time.

"These are my names.

"And he who in this material world, O Spitama Zarathustra! shall recite and pronounce those names of mine either by day or by night;

* * * * *

"That man, neither in that day nor in that night, shall be wounded by the weapons of the foe. . . .

"But those names shall come in to keep him from behind and to keep him in front, from the Drug unseen. . . . It will be as if there were a thousand men watching over one man."

—THE SACRED BOOKS OF THE EAST, Vol. XXIII,
The Zend-Avesta,
The Yasts and Sîrôzahs, Part II, pp. 28, 29.

"And Zarathustra spake unto king Vîstâspa, saying: . . .

" 'Mayest thou have piercing rays, like Mithra!

* * * * *

" 'Mayest thou follow the law of truth, like Rashnu!

* * * * *

" 'Mayest thou be freed from sickness and death, like king Husravah!

" 'Then the blessing goes for the bright, all-happy, blissful abode of the holy Ones.

" 'May it happen unto thee according to my blessing!

" 'Let us embrace and propagate the good thoughts, good words, and good deeds that have been done and that will be done here and elsewhere, that we may be in the number of the good.' "

—THE ZEND-AVESTA,
Yasts and Sîrôzahs, Part II, pp. 325, 327.

"There are also three in every ten whose aim is to live, but whose movements tend to the land (or place) of death. And for what reason? Because of their excessive endeavours to perpetuate life.

"But I have heard that he who is skilful in managing the life entrusted to him for a time travels on the land without having to shun rhinoceros or tiger, and enters a host without having to avoid buff coat or sharp weapon. The rhinoceros finds no place in him into which to thrust its horn, nor the tiger a place in which to fix its claws, nor the weapon a place to admit its point. And for what reason? Because there is in him no place of death."

—THE TEXTS OF TÂOISM,
The Tâo Teh King, Part I, pp. 92-3.

"Who uses well his light,
Reverting to its (source so) bright,
Will from his body ward all blight."

—THE TEXTS OF TÂOISM,
The Tâo Teh King, Part I, p. 95.

"For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield.

* * * * *

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

—PSALMS 5:12. Chapter 37:10.

40. "Turn not thy face Naturewards; for her Name is *Overcome Fate* identical with Fate.

"Do not increase thy Fate!

* * * * *

"They flee the reckless fated wing of Fate, and stay themselves in God."

—ECHOES FROM THE GNOSIS,
The Chaldaean Oracles, Vol. IX, pp. 40, 41, 59.

"Jesus answered them, Do ye now believe?

* * * * *

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

—JOHN 16:31, 33.

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

"Persecuted, but not forsaken; cast down, but not destroyed."

—II CORINTHIANS 4:8, 9.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

* * * * *

"To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

* * * * *

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations."

—REVELATION 2:7, 17, 26.

"And under Him is ranged the choir of daimones¹—or, rather, choirs; for these are multitudinous and very varied, ranked underneath the groups of Stars, in equal number with each one of them.

"So, marshalled in their ranks, they are the ministers of each one of the Stars, being in their natures good, and bad, that is, in their activities (for that a daimone's essence is activity); while some of them are [of] mixed [natures], good and bad.

"To all of these has been allotted the authority o'er things upon the Earth; and it is they who bring about the manifold confusion of the turmoils on the Earth—for states and nations generally, and for each individual separately.

"For they do shape our souls like to themselves, and set

¹"The daimones or ministers of the Gods . . . are assigned to the lower hemisphere of operation, from the Earth to the Sun, the Gods presumably occupying the higher hemisphere of activity. These daimones are what a Hindu or Buddhist would call karmic agents, for they are all connected with what is called the Fate-Sphere, the Instrument or the Wheel of Genesis, or Saṃsāra.

"These daimones rule over the lower energies of the soul; the higher energy or rational part of the soul is set above them, and is designed to be the 'receptacle of God,'—or rather of His Ray,—the Mind proper." Ibid, pp. 282-3.

them moving with them,—obsessing nerves, and marrow, veins and arteries, the brain itself, down to the very heart.

“For on each one of us being born and made alive, the daimones take hold on us—those [daimones] who are in service at that moment of the wheel of Genesis, who are ranged under each one of the Stars.

* * * * *

“But the soul’s rational part is set above the lordship of the daimones—designed to be receptacle of God.

“Who then doth have a Ray shining upon him through the Sun within his rational part—and these in all are few—on them the daimones do not act; *for no one of the daimones or of Gods has any power against one Ray of God.*”

—THRICE-GREATEST HERMES,

Corpus Hermeticum (XVI.),

The Definitions of Asclepius Unto King Ammon,

Vol. II, pp. 273-275.

“If God help you, none shall overcome you; but if He abandon you, who is he that shall help you when He is gone? In God, then, let the faithful trust.”

—THE KORAN,

Sura III.—The Family of Imram, p. 401.

41. “Despise no man and deem nothing impossible; every man hath his hour and everything its place.” *Nothing Impossible*

—THE TALMUD.

“Those who know Brahma, who is greater than the universe the great one, the infinite, who is concealed within all beings according to their bodies, the only pervader of the whole universe, the ruler,—become immortal.

“I know that perfect, infinite spirit, who is like the sun after darkness. Thus knowing him, a person overcomes death; there is no other road for obtaining (liberation).”

—ŚWÉTÁŚWATARA UPAÑISHAD, p. 390.

“Even here on earth everything is overcome by those

whose mind remains balanced; therefore they are established in the ETERNAL."

—THE BHAGAVAD-GÎTÂ, p. 67.

"Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying,

* * * * *

"There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."

—JOSHUA 1:1, 5.

"For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.

"O Lord of hosts, blessed is the man that trusteth in thee."

—PSALMS 84:11, 12.

Virtuous Man 42. "Now when the sun was setting, all they that had any
Like Healing sick with divers diseases brought them unto him; and he
Herb laid his hands on every one of them, and healed them.

"And devils also came out of many, crying out, and saying, Thou art Christ the Son of God."

—LUKE 4:40, 41.

"The house of 'Isa was the banquet of men of heart,
Ho! afflicted one, quit not this door!
From all sides the people ever thronged,
Many blind and lame, and halt and afflicted,
To the door of the house of 'Isa at dawn,
That with his breath he might heal their ailments.

* * * * *

He spoke to them, saying, 'O stricken ones!
The desires of all of you have been granted by God;
Arise, walk without pain or affliction,
Acknowledge the mercy and beneficence of God!'

Then all, as camels whose feet are shackled,
 When you loose their feet in the road,
 Straightway rush in joy and delight to the halting-place,
 So did they run upon their feet at his command."

—MASNAVI I MA'NAVI, p. 116.

"And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

* * * * *

"And they went out, and preached that men should repent.

"And they cast out many devils, and anointed with oil many that were sick, and healed them."

—MARK 6:7, 12, 13.

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

—JOHN 14:12.

"The virtuous and well-conducted man, your majesty, is like a medicine in destroying the poison of human corruption; is like a healing herb in quieting the disease of human corruption; is like water in removing the dirt and defilement of human corruption; is like the magic jewel in giving all good fortune to men."

—BUDDHISM IN TRANSLATIONS,

Milindapañha, p. 437.

"Kien Wû asked Lien Shû, saying, 'I heard Khieh-yü talking words which were great, but had nothing corresponding to them in (reality). . . . (He said) that 'Far away on the hill of Kû-shih there dwelt a Spirit-like man whose flesh and skin were (smooth) as ice and (white) as snow; that his manner was elegant and delicate as that of a virgin; that he did not eat any of the five grains, but inhaled the wind and drank the dew; that he mounted on the clouds, drove along the flying dragons, rambling and enjoying him-

self beyond the four seas; that by the concentration of his spirit-like powers he could save men from disease and pestilence, and secure every year a plentiful harvest.' These words appeared to me wild and incoherent and I did not believe them. 'So it is,' said Lien Shû. 'The blind have no perception of the beauty of elegant figures, nor the deaf of the sound of bells and drums. But is it only the bodily senses of which deafness and blindness can be predicated? There is also a similar defect in the intelligence; and of this your words supply an illustration in yourself.' "

—SACRED BOOKS OF THE EAST, Vol. XXXIX.,

The Texts of Tâoism,

The Writings of Kwang-Tze, Part I, pp. 170, 171.

"The Smṛti also says:—

" 'The faithful finds the truth, being absolutely devoted to it, with senses held in proper check; having found the truth he acquires supreme tranquility in no time.' "

* * * * *

"It has been said:—

" 'He whose intellect has grasped the Truth to the extent of proper self-realization;—Every one of those on whom falls the eye of such a Yogin, is delivered from all his sins.' "

* * * * *

" 'From him is reflected all holiness on the whole of his family; of him is the highest fulfilment of his mother's desire, the earth is full of all pious merit through him;—the man whose mind is dissolved in that Supreme Brahman which is the infinite ocean of thought and bliss.' "

—THE JIVANMUKTI-VIVEKA, pp. 155-6.

Examples of 43. "But when ye pray, use not vain repetitions, as the
Prayer heathen do: for they think that they shall be heard for their much speaking.

"Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

"Thy kingdom come. Thy will be done in earth, as it is in heaven.

"Give us this day our daily bread.

"And forgive us our debts, as we forgive our debtors.

"And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

—MATTHEW 6:7-13.

THE LORD'S PRAYER

"Our Father in the Heavens; Your Name is being Hallowed;

"Your Kingdom is being restored;

"Your will is being done both in Heaven and upon Earth;

"Give us to-day our to-morrow's bread;

"And forgive us our faults, as we forgive those offending us; for You would not bring us into temptation, but deliver us from its evil."

—MATTHEW 6:9-13.

"O Lord Almighty, which art in heaven,

Thou God of our fathers,

Of Abraham and Isaac and Jacob,

And of their righteous seed;

Thou who hast made the heaven and the earth,

With all the array thereof:

Who hast bound the sea by the word of thy command;

Who hast shut up the Deep, and sealed it

With thy terrible and glorious Name;

* * * * *

Infinite and unsearchable is thy merciful promise;

For thou art the Lord Most High, of great compassion, long-suffering and abundant in mercy, and repentest thee for the evils of men.

Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee; and in the multitude of thy mer-

¹Newly translated from the Greek text of Drs. Westcott and Hort by Ferrar Fenton, M.C.A.A.

cies hast appointed repentance unto sinners, that they may be saved."

—THE APOCRYPHA AND PSEUDEPIGRAPHIA
OF THE OLD TESTAMENT,

The Prayer of Manasses, 1:1-4, 6, 7. Vol. I, pp. 620, 21.

"Then John stood on his feet— . . . and having spread out his hands he prayed thus saying, '[O Thou] God, . . .

"Thou it was Who didst open my heart three times in the same year, and Thou didst graciously bestow upon me other eyes, which did not make themselves visible. . . . Thou it was Who didst deliver me from a fleeting phantasy, and didst keep me for the life which endureth for ever. Thou it was Who didst make me to become a stranger to the madness of evil which ariseth in the flesh, and didst make me to be remote from the death which is bitter. Thou it was Who didst deliver me from the second death, that is to say, the Gehenna of fire, and didst make me to stand up, being a pure man. . . . And now I have found Thee. And I have fulfilled the stewardship which Thou didst commit to me; make me therefore worthy to enjoy rest in Thy holy repose. Do thou bestow upon me graciously the perfection which is in Thee, that is to say, the sinlessness and the salvation, which cannot be described. . . . Grant Thou unto me the power to walk, and strengthen me so that I may complete my course without suffering and without trouble. I come unto Thee, my Lord, that I may receive the good things of those who live in holiness.'" —COPTIC APOCRYPHA,

The Repose of Saint John
The Evangelist and Apostle, pp. 237-240.

"Guide us, O Agni, by the road of bliss to enjoyment, (guide us) O god, who knowest all acts. Destroy our crooked sin, that we may offer thee our best salutations."

—VĀJASANĒYA SANHITĀ UPANISHAD, p. 638.

¹"I am the spirit (mover) of the tree, (viz., of the tree

¹"Contains the Mantra to be recited before the daily reading of the Vēda for the object of obtaining knowledge."

of the world which is to be cut down).—(My) fame (rises) like the top of the mountain.—I am purified in my root, as immortality is glorious in the nourisher, (viz., the sun). I am brilliant wealth.—I am intelligent.—I am immortal and without decay (or I am sprinkled with immortality)."

—TAITTARIYA UPANISHAD, p. 453.

"May that Indra (here the supreme god in the form of Om, the holiest word of the Védas), who has been manifested as the first of the Védas, comprising the nature of all,—being more immortal than the immortal Védas,—strengthen me with understanding,—O God, may I be the vessel of immortality (of the knowledge of Brahma, the cause of immortality). May my body be able,—my tongue exceedingly sweet.—May I hear much with my ears. Thou (viz., Om) art Brahma's sheath enveloped by (common) understanding.—Preserve what (of the knowledge of Brahma) I have heard.—The prosperity (Shri) which swiftly brings me clothes, increases my cows,—

"And prepares for me always food and drink. . . .

"Let me be glorious among men, 'Swáhá!—Let me be better than the wealthy, Swáhá!—O venerable, let me enter thee (viz., the word Om, the sheath of Brahma), Swáhá.—O venerable, do thou enter me, Swáhá.—In thee, spreading in thousand branches,—O venerable, I shall be purified, Swáhá!—As the waters go downwards,—as the months go to the consumer of days (the year),—so let the Brahma-students, O Creator, approach me from everywhere, Swáhá!—(Thus) art thou a refuge,—do thou illumine me, do thou make me like thy own nature.—"

—THE TAITTARIYA UPANISHAD, pp. 449, 450.

"But let the state of the shining ones be given unto me instead of water and air and the satisfying of the longings of love, and let quietness of heart be given unto me instead of cake and ale."

—THE BOOK OF THE DEAD, Vol. III, p. 597.

¹"Swáhá is the explanation, made before the offering."

"I am thy son, and ¹Rā is my father. For me likewise thou hast made life, strength, and health."

—THE BOOK OF THE DEAD, Vol. III, p. 599.

"O ²Thoth, [let, I pray, thy face be towards me]. Make thou my word to be ³maāt against my enemies, as thou didst make the word of ⁴Osiris to be maāt against his enemies."

—THE BOOK OF THE DEAD, Vol. III, p. 686.

"The indications are distinct in these compositions that they formed part of a ritual, in which the officiating priest and the penitent each had his part. The priest, as mediator, enforces the appeal of the penitent:

"He weeps, overpowered he cannot restrain himself.
Thou hearest earnest lament, turn thy countenance to him!
Thou acceptest petition, look faithfully on him!
Thou receivest prayer, turn thy countenance to him!
Lord of prayer and petition, let the prayer reach thee!

* * * * *

¹RĀ, the Sun god.

"The lord of heaven, the Prince (Life, Health, Strength), the Creator of the gods."

—THE BOOK OF THE DEAD, Vol. I, p. 5.

²THOTH.—"The divine intelligence which at the creation uttered the words which resulted in the formation of the world. He was self-produced, and was lord of earth, air, sea, and sky; and he was the Scribe of the gods, and the inventor of all arts and sciences."

—THE BOOK OF THE DEAD, Vol. I, p. 5.

³MAĀT.—"The wife of Thoth, and daughter of Rā; she assisted at the work of creation. She is the goddess of absolute regularity and order, and of moral rectitude, and of right and truth. Her emblem is the feather."

—THE BOOK OF THE DEAD, Vol. I, p. 4.

⁴OSIRIS.—"The god who after death and the mutilation upon earth rose again and became the king of the underworld and judge of the dead; he was the type of eternal existence, and the symbol of immortality. The deceased pleads the resurrection of this god as the reason for his own resurrection, and he always identifies himself with Osiris in funeral texts."

—THE BOOK OF THE DEAD, Vol. I, p. 4.

“Men are obtuse,—and no one has knowledge.
 Among all who are,—who knows anything?
 Whether they do evil or good,—no one has knowledge.
 O lord, do not cast thy servant off!
 In the deep watery morass he lies—take hold of his
 hand!
 The sin that I have committed, change to grace!
 The transgressions that I have committed,—let the
 wind carry off!
 Tear asunder my many iniquities like a garment!’”

—RELIGIOUS BELIEF IN BABYLONIA AND ASSYRIA,
The Temples and the Cults, pp. 329, 331.

“I will pray unto thee for help, with many consecrations,
 with good consecrations of libations; . . . that we, abiding
 in thee, may long inhabit a good abode, full of all the riches
 that can be wished for.”

—THE SACRED BOOKS OF THE EAST, Vol. XXIII,
The Zend-Avesta,
The Yasts and Sîrôzahs, Part II, p. 138.

“Grant me this, . . . that I may overcome the evil-
 doing Akhtya, the offspring of darkness, and that I may
 answer the ninety-nine hard riddles that he asks me
 maliciously.”

—THE SACRED BOOKS OF THE EAST, Vol. XXIII,
The Zend-Avesta,
The Yasts and Sîrôzahs, Part II, p. 73.

“May Ahura Mazda be rejoiced! May Angra Mainyu
 be destroyed! . . .

“I praise well-thought, well-spoken, and well-done
 thoughts, words, and deeds. I embrace all good thoughts,
 good words, and good deeds; I reject all evil thoughts, evil
 words, and evil deeds.

“I give sacrifice and prayer unto you, O Amesha-Spen-
 tas! even with the fullness of my thoughts, of my words, of
 my deeds, and of my heart: I give you even of my own life.

“I recite the ‘Praise of Holiness:’

. . . “‘Holiness is the best of all good’ . . .

"I confess myself a worshipper of Mazda, a follower of Zarathustra, one who hates the Daevas and obeys the laws of Ahura."

—THE SACRED BOOKS OF THE EAST, Vol. XXIII,
The Zend-Avesta,
The Yasts and Sîrôzahs, Part II, p. 22.

"Come, come on, O clouds, along the sky, through the air, down on the earth, by thousands of drops, by myriads of drops:' thus say, O holy Zarathustra! 'to destroy sickness altogether, to destroy death altogether. . . .

"If death come at eve, may healing come at daybreak!

* * * * *

"Let showers shower down new waters, new earth, new trees, new health and new healing powers.' "

—THE SACRED BOOKS OF THE EAST, Vol. IV.,
The Zend-Avesta,
The Vendîdâd, Part I, pp. 224-5.

"Give me, O Âtar, son of Ahura Mazda! lively welfare, lively maintenance, lively living; fulness of welfare, fulness of maintenance, fulness of life;

"Knowledge, sagacity; quickness of tongue; (holiness of) soul; a good memory; and then the understanding that goes on growing and the one that is not acquired through learning;

"And then the manly courage,

"Firm-footed, unsleeping, (sleeping only) for a third part of the day and of the night, quick to rise up from bed, ever awake;

"And a protecting, virtuous offspring, able to rule countries and assemblies of men, well growing up, good, freeing us from the pangs (of hell), endowed with a good intellect, that may increase my house, my borough, my town, my country, my empire.

"Give me, O Âtar, son of Ahura Mazda! however unworthy I am, now and for ever, a seat in the bright, all-happy, blissful abode of the holy Ones.

"May I obtain the good reward, a good renown, and long cheerfulness for my soul!"

—THE SACRED BOOKS OF THE EAST, Vol. XXIII,
The Zend-Avesta,
Nyâyis, Part II, pp. 359, 360.

"The following is a prayer of praise put into the mouth of John at the sacred feast prior to his departure from life. It is addressed to the Christ.

" 'What praise, what offering, what thanksgiving, shall we, in breaking bread, speak of but Thee alone? We glorify Thy Name [i.e.,] Power which hath been spoken by the Father; we glorify Thy Name which hath been spoken through the Son; we glorify the Resurrection shown unto us through Thee. . . . For Thou alone art the one Lord, the Root of Deathlessness, and Source of Incorruptibility, Seat of the AEons: . . . As we are we never can embrace Thy Greatness, greatness that can alone be contemplated by the Pure, for it is imaged in Thy man alone.' "

"The last prayer of John to the Christ on behalf of his brethren.

" 'Thou who hast woven this wreath by Thy weaving, Jesus, Thou who hast united these many blossoms into that sweet flower of Thine whose scent can never fade, Thou who hast sown these Words, protector of Thine own, healer who heal'st for naught, Thou only one who ever doest good, stranger to arrogance, Thou only merciful, the friend of man, Thou only saviour, righteous one, who ever seest all things and art in all and always ever-present, God, Jesus, Christos, Lord, who with Thy gifts and Thy compassion dost screen [all] them who hope on Thee, Thou who dost right well know all those that do us wrong and who blaspheme Thy holy Name, Thou only Lord, watch o'er Thy servants and protect them; yea, Lord, do this!' "

—FRAGMENTS OF A FAITH FORGOTTEN,
The Acts of John, pp. 440, 442-3.

"The Baptism of Water"

"The Master then turns with his disciples to the four corners of the world, and the disciples are commanded to set their feet together (an attitude of prayer). He then offers a prayer which is prefixed with an invocation in the mystery-language, interspersed with triple Amens, and continues as follows:

"Hear Me, My Father, Father of all fatherhood, Boundless Light, who art in the Treasure of Light! May the Supporters [or Ministers . . .] come, who serve the Seven Virgins of Light who preside over the Baptism of Life! . . . May they come and baptize My disciples with the Water of Life of the Seven Virgins of Light, and wash away their sins and purify their iniquities, and number them among the heirs of the Kingdom of Light.' "

—FRAGMENTS OF A FAITH FORGOTTEN,
Book of the Great Logos, p. 525.

"I will thank Thee, Jahveh, O King,
I will praise Thee, O God of my salvation,
I will declare Thy Name, (Thou) strength of my life;
For Thou hast redeemed my soul from death,
Thou didst keep back my flesh from the Pit,
And from the power of Sheol Thou didst deliver my
foot;
Thou didst preserve me from the scourge of a slander-
ous tongue,
And from the lips of them that turn aside to lies;
Thou wast on my side in the face of those that rose up
against me;
Thou didst help me, according to the abundance of Thy
mercy,
Out of the snare of those that watch for my stumbling,
And from the hand of those that seek my life;
From manifold troubles didst Thou save me,

* * * * *

My soul drew nigh unto death,

* * * * *

Then did I remember the loving-kindness of Jahveh,
And His mercies which have been from of old,
Who delivereth them that trust in Him,
And redeemeth them from all evil.

* * * * *

'For Thou art the hero of my salvation;
Forsake me not in the day of trouble,
In the day of wasteness and desolation.
I will praise Thy Name continually,
And will sing Thy praise in prayer.' "

—THE APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT IN ENGLISH,
Sirach, LI:1-3, 6, 8, 10, 11. Vol. I, pp. 512-13.

"O our Lord! thou truly knowest what we hide and what
we bring to light; nought on earth or in heaven is hidden
from God. . . . My Lord is the hearer of prayer.

"Lord! grant that I and my posterity may observe prayer.
O our Lord! and grant this my petition."

—THE KORAN,
Sura XIV.—Abraham, on Whom be Peace, p. 229.

44. "For ye have not received the spirit of bondage again *All Things*
to fear; but ye have received the Spirit of adoption, whereby *Work Together*
we cry, Abba Father. *for Good*

"The Spirit itself beareth witness with our spirit, that
we are the children of God:

"And if children, then heirs; heirs of God, and joint-
heirs with Christ; if so be that we suffer with him, that we
may be also glorified together.

* * * * *

"For the earnest expectation of the creature waiteth for
the manifestation of the sons of God.

* * * * *

"Because the creature itself also shall be delivered from
the bondage of corruption into the glorious liberty of the
children of God.

* * * * *

"But if we hope for that we see not, then do we with patience wait for it.

* * * * *

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

* * * * *

"What shall we then say to these things? If God be for us, who can be against us?

* * * * *

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

* * * * *

"Nay in all these things we are more than conquerors through him that loved us.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

"Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

—ROMANS 8:15-17, 19, 21, 25, 28, 31, 35, 37-39.

CHAPTER XII

Peace—Brotherhood—Heaven on Earth

IT is refreshing to note that the Sacred Books condemn war, and foretell that glad day when peace shall reign on earth.

Universal brotherhood will then be a living, palpitating reality.

The day is coming when there will be a new heaven and a new earth; and this new earth is the re-birth of cosmos.

So let none despair, for we shall all, one day, be able to sing:—"Glory to God in the highest, and on earth peace, good will toward men."

The foregoing is a digest of the excerpts which follow on peace, brotherhood and heaven on earth.

Excerpts from the Sacred Books on peace, brotherhood and heaven on earth.

PEACE, BROTHERHOOD, HEAVEN ON EARTH

1. "Rebuke the company of spearmen, . . . scatter thou *War Condemned* the people that delight in war."

—PSALMS 68:30.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

—PROVERBS 16:32.

"It is an honour for a man to cease from strife: but every fool will be meddling."

—PROVERBS 20:3.

"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?"

"Yet lust and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not."

—JAMES 4:1, 2.

"Wisdom is better than weapons of war."

—ECCLESIASTES 9:18.

"There is no calamity greater than lightly engaging in war. To do that is near losing (the gentleness) which is so precious. Thus it is that when opposing weapons are (actually) crossed, he who deplores (the situation) conquers."

—THE TEXTS OF TÂOISM,

The Tâo Teh King, Part I, p. 112.

"The superior man ordinarily considers the left hand the most honourable place, but in time of war the right hand. Those sharp weapons are instruments of evil omen, and not the instruments of the superior man;—he uses them only on the compulsion of necessity. Calm and repose are what he prizes; victory (by force of arms) is to him undesirable. To consider this desirable would be to delight in the slaughter of men; and he who delights in the slaughter of men cannot get his will in the kingdom.

"On occasions of festivity to be on the left hand is the prized position; on occasions of mourning, the right hand. The second in command of the army has his place on the left; the general commanding in chief has his on the right;—his place, that is, is assigned to him as in the rites of mourning. He who has killed multitudes of men should weep for them with the bitterest grief; and the victor in battle has his place (rightly) according to those rites."

—THE TEXTS OF TÂOISM,

The Tâo Teh King, Part I, pp. 73-4.

“Which are the states that are concomitant with war?

The three roots of bad (karma): lust, hate and dulness
—and the Corruptions united with them.”

—DHAMMA-SANGANI, Book III, pp. 336-7.

“Hence many (sannyâsinah) are found quarrelling over the honour of a mere ‘salute.’ The vârtikakara has shown the cause of this thus:—

“‘Entirely beside themselves, with mind entangled in the objective, jealous, even sannyâsinah, with heart parched up under the curse of Fate, are found to take interest in disputes, and quarrels without end.’”

—THE JIVANMUKTI-VIVEKA, p. 36.

“Observe, therefore, my children, the commandments of
the Lord,
And keep His law;
Depart from wrath,
And hate lying,
That the Lord may dwell among you,
And Beliar may flee from you.
Speak truth each one with his neighbour.
So shall ye not fall into wrath and confusion;
But ye shall be in peace, having the God of peace,
So shall no war prevail over you.
Love the Lord through all your life,
And one another with a true heart.”

—THE APOCRYPHA AND PSEUDEPIGRAPHIA
OF THE OLD TESTAMENT,

*The Testaments of the Twelve Patriarchs,
The Testament of Dan, V:1-3.*

Vol. II, pp. 333-4.

2. “And it shall come to pass in the last days, that the *Peace*
mountain of the Lord’s house shall be established in the top
of the mountains, and shall be exalted above the hills; and
all nations shall flow unto it.

“And many people shall go and say, Come ye, and let us

go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

“And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.”

—ISAIAH 2:2-4.

“For though we walk in the flesh we do not war after the flesh:

“(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

“Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”

—II CORINTHIANS 10:3-5.

Universal Brotherhood 3. “Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

“Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

“The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him.”

—ISAIAH 56:6-8.

“And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.”

—JOHN 10:16.

“And hath made of one blood all nations of men for to

dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

—Acts 17:26.

"Some of the regulations (of these men of old), scattered all under heaven, and established in our Middle states, are (also) occasionally mentioned and described in the writings of the different schools.

"There ensued great disorder in the world, and sages and worthies no longer shed their light on it. The Tâo and its characteristics ceased to be regarded as uniform. Many in different places got one glimpse of it, and plumed themselves on possessing it as a whole. They might be compared to the ear, the eye, the nose, or the mouth. Each sense has its own faculty, but their different faculties cannot be interchanged. So it was with the many branches of the various schools. Each had its peculiar excellence, and there was the time for the use of it; but notwithstanding no one covered or extended over the whole (range of truth)."

—THE TEXTS OF TÂOISM,

The Writings of Kwang-Tze, Part II, pp. 216-17.

"Here, too, the Vârtikakâra has explained certain special points as before.

"Universal friendship and other qualities come of their own accord, without any effort, in one who has awakened himself to the light of Self, they are not so found in one who is yet on the way to this supreme realization.' "

—THE JIVANMUKTI-VIVEKA, p. 32.

4. "And in those days the children shall begin to study the *Heaven on Earth*
 laws,
 And to seek the commandments,
 And to return to the path of righteousness.

"And the days shall begin to grow many and increase
 amongst those children of men
 Till their days draw nigh to one thousand years,
 And to a greater number of years than (before) was
 the number of the days.

"And there shall be no old man
Nor one who is (not) satisfied with his days,
For all shall be (as) children and youths.

"And all their days they shall complete and live in
peace and in joy,
And there shall be no Satan nor any evil destroyer;
For all their days shall be days of blessing and healing.

"And at that time the Lord will heal His servants,
And they shall rise up and see great peace,
And drive out their adversaries.

"And the righteous shall see and be thankful,
And rejoice with joy for ever and ever."

—THE APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT,

The Book of Jubilees, XXIII:26-30,
Vol. II, p. 49.

"O Thou that changest earth into gold,

* * * * *

Change my mistakes and forgetfulness to knowledge;
I am altogether vile, make me temperate and meek.
O Thou that convertest salt earth into bread,
And bread again into the life of men;

* * * * *

Thou makest some earth-born men as heaven,
And multiplieth heaven-born saints on earth!
But whoso seeks his water of life in worldly joys,
To him comes death quicker than the rest.
The eyes of the heart which behold the heavens
See that the Almighty Alchemist is ever working here.
Mankind are ever being changed, and God's elixir
Joins the body's garment without aid of needle."

—MASNAVI I MA'NAVI, pp. 230-1.

"That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

—ISAIAH 65:16, 17.

"In the dark age (of Kali), . . . morality, mixed with three parts of sin, liveth by the side of men. . . . And men with false reputation of learning will, by their acts, cause Truth to be contracted and concealed. And in consequence of the loss of Truth, the lives of men will become short. . . . And the lowest orders of men will rise to the position of the intermediate ones, and those in intermediate stations will, without doubt, descend to the level of the lowest ones. . . . And opposed to one another, men will, at such a time, seek one another's lives; . . . people will become atheists and thieves. . . . And deceived by the false science of reasons, they will direct their hearts towards everything mean and low. . . . And, . . . the kings of the earth, with hearts wedded to sin, without knowledge, and always, boastful of their wisdom, will challenge one another from desire of taking one another's life. . . . And attacking and repeating their attacks upon the good and the honest, and feeling no pity for the latter even when they will cry in grief, . . . And men with false reputation of learning will contract Truth. . . . And sin will increase and prosper, while virtue will fade and cease to flourish. . . . And at such a time, men will seek those countries where wheat and barley form the staple food. And, O monarch, both men and women will become perfectly free in their behaviour, and will not tolerate one another's acts. . . . And the possessions of men will never be much, and people will falsely bear the marks of religion, and jealousy and malice will fill the world. . . . And the inhabited regions of the earth will be afflicted with dearth and famine, and the highways will be filled with lustful men and

women of evil repute. . . . And when men become fierce and destitute of virtue and carnivorous and addicted to intoxicating drinks, then doth the Yuga come to end. . . . And friends and relatives and kinsmen will perform friendly offices for the sake of the wealth only that is possessed by a person. And, when the end of the Yuga comes, every body will be in want. . . . And the course of the winds will be confused and agitated, and innumerable meteors will flash through the sky, foreboding evil. . . .

“‘And when those terrible times will be over, the creation will begin anew. And men will again be created and distributed into the four orders beginning with Brāhmanas. And about that time, in order that men may increase, Providence, (Godlike power or energy) according to its pleasure, will once more become propitious.’”

—THE MAHABHARATA,
Vana Parva, Vol. II, pp. 571-8.

New Earth 5. “God will recall the Cosmos to its ancient form; so that
(*Re-birth of* the World itself shall seem meet to be worshipped and
Cosmos) admired; and God, the Maker and Restorer of so vast a work, be sung by the humanity who shall be then, with ceaseless heraldings of praise and [hymns of] blessing.

“For this [Re-] birth of Cosmos is the making new of all good things, and the most holy and most pious bringing-back again of Nature’s self, by means of a set course of time,—of Nature, which was without beginning, and which is without an end. For that God’s Will hath no beginning; and, in that ’tis the same and as it is, it is without an end.”

—THRICE-GREATEST HERMES,
The Perfect Sermon, Vol. II, p. 357.

“And when the age which is about to pass away shall be sealed then [will I show thee signs]: the books shall be opened before the face of the firmament, and all see together.

“ . . . And the trumpet shall sound aloud, at which all men, when they hear it, shall be struck with sudden fear. And at that time [friends shall war against friends like enemies], the earth shall be stricken with fear [together with

the dwellers thereon], and the springs of the fountains shall stand still so that for three hours they shall not run.

“And it shall be whosoever shall have survived all these things that I have foretold unto thee, he shall be saved and shall see my salvation and the end of the world. And the men who have been taken up, who have not tasted death from their birth, shall appear. Then shall the heart of the inhabitants (of the world) be changed, and be converted to a different spirit.

“For evil shall be blotted out,
and deceit extinguished;
Faithfulness shall flourish,
and corruption be vanquished;
And *truth*, which for so long a time has been without
fruit, shall be made manifest.”

—THE APOCRYPHA AND PSEUDEPIGRAPHA
OF THE OLD TESTAMENT IN ENGLISH,
IV Ezra VI:20, 23-28. Vol. II, pp. 576-7.

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